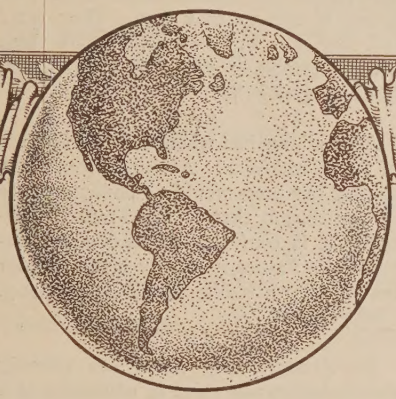
The Universalist Leader

A Journal of Tomorrow

Boston and Chicago

February 3, 1923



IN THIS ISSUE

More about the National Memorial Church, with Illustrations

Joseph Fort Newton in Washington, by John van Schaick, Jr.

Comment on "Short-sighted Leadership," by Vincent E. Tomlinson

The Red Flag, by Oluf Tandberg

Some Interesting Comebacks

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

Editor in Chief

Frederick A. Bisbee, D. D.

Associate Editor

John van Schaick, Jr.

Office Staff

F. I. Adams.
D. Hall.
L. W. MacDonald.

Contributing Staff

Eleanor Bisbee, Kenyon L. Butterfield, A. Gertrude Earle, Daniel Evans, Roger S. Galer, Frank Oliver Hall, Edwin Markham, Fred A. Moore, Harold H. Niles, John E. Price, Willard C. Selleck, Edwin C. Sweetser, Joseph M. Tilden, Lyman Ward, Stephen S. Wise, Frank D. Adams, Kirby Page, George F. Milton, Jr., Joseph Fort Newton.

THE UNIVERSALIST LEADER is published every Saturday at Two Dollars a year.

ENTERED as second class matter at the post office at Boston, Mass. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 3, 1918.

POSTAGE prepaid in the United States and Canada. Receipt of subscription is indicated by change of date on the address label. Unless notice to discontinue is received it will be assumed that the subscriber wishes his name to remain on the list.

CHANGE OF ADDRESS—When a change of address is ordered, both the old and the new address must be given, and such notice sent to 176 Newbury St., Boston, Mass.

COMMUNICATIONS intended for the paper should be addressed to the Editor, 176 Newbury St., Boston. If sent voluntarily, it is understood that no payment therefor is expected; payment is made only in case of previous and special contract.

ADVERTISING—*The Leader* will always be glad to receive advertising that will inform its readers where they can obtain reliable goods from reputable houses. It will invite advertising from those who may be able to supply real needs of its readers, but from no others. We feel sure our constituents will support this policy, which is adopted in their interest, even though it may conflict with our own.
—*From an Editorial in the Leader.*

ADVERTISING RATES: Twenty cents per agate line; $2.40 per inch for a single insertion. Contract rates on application.

Universalist Publishing House

HAROLD MARSHALL, MANAGER
176 NEWBURY STREET, BOSTON
DORCHESTER AVE. AND 60th ST., CHICAGO

Μιγμα

The K. K. K.s never heard the invitation, "Come, let us reason together." They are not able frankly to discuss a question with one who disagrees with them. And the sterility and superficiality of their minds is due to that fact. They can't talk long with one who differs with them without getting angry. (*W. T. McElveen, in Congregationalist.*)

υ λ

After all, against whom were we fighting in the World War? A visitor from Mars reading our press would no doubt come to the conclusion that it was France. Certainly it is confusing to read about imperialistic France ruthlessly invading poor innocent downtrodden bankrupt Germany. (*Independent.*)

υ λ

An Atlantic City horse has recently demonstrated the value of education as a means of social control. According to a news report, the horse was running away down one of the busy streets of that city. The crowds scattered to right and left. Total ruin seemed imminent on that street. But Ruin reckoned without consulting Habit and Discipline. As the traffic officer at one of the busiest cross streets saw the horse approach he turned his semaphore to "Stop," blew his whistle and held up his hand. The horse's forelegs became stiff and his hind legs slid under him in approved fashion. He came to a dead stop just in front of the officer's upstretched hand. Innocent bystanders are reported to have been thrilled with this demonstration of the triumph of organized habit over primitive impulses and fears. (*The Survey.*)

υ λ

No man has "personal liberty." No man has the "personal liberty" to run an automobile when he is drunk. No man has the "personal liberty" to violate the traffic rules of town or city. No man has the "personal liberty" to say that he will park his car at any point which may suit his convenience in a city because he does not propose to permit the policeman to say when and where he shall put his car. No man has "personal liberty" to do a thousand and one other things which are equally repressive of "personal liberty" as is the law against the liquor traffic. But under the power and influence of the liquor interests there has been created a sentiment that every man has the "personal liberty" to violate the prohibition laws. It is a false sentiment. It is as rotten morally and legally as is the character of the liquor crowd and the bootleggers who have helped to create this sentiment. (*Manufacturers' Record.*)

DENOMINATIONAL DIRECTORY

The General Convention

President—Mr. R. S. Galer, Mt. Pleasant, Iowa.
Chairman of Executive Committee—Rev. Lee S. McCollester, D. D., Tufts College, Mass.
Secretary—Rev. Roger F. Etz, 176 Newbury St., Boston.
Treasurer—Mr. J. B. Horton, 6 Park Square, Boston.
Chairman of Murray Lectureship and of Denominational Literature—Rev. Frank O. Hall, D. D., 6 Mystic Valley Parkway, Winchester, Mass.

Women's National Missionary Association

President—Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, O.

Board of Foreign Missions

Chairman—Rev. Fred C. Leining, 38 Adelaide Ave., Providence, R. I.
Secretary—Rev. Roger F. Etz., 176 Newbury St., Boston.

Universalist Comrades

President—Ralph W. E. Hunt, 25 Forest Avenue, Portland, Me.
Secretary—Fred C. Carr, 559 Cranston St., Providence, R. I.

General Sunday School Association

President—Rev. George E. Huntley, D. D., 176 Newbury St., Boston.

Japan Mission Council

Chairman—Rev. Samuel Gilbert Ayres, D. D., Shichome, Iidamachi, Kojimachi, Tokyo, Japan.

Young People's Christian Union

President—Ernest C. Jones.
Director of Young People's Work—Rev. Stanley Manning, 176 Newbury St., Boston.

Superintendents of Churches

General Superintendent—Rev. John Smith Lowe, D. D., 176 Newbury St., Boston.
Western Superintendent—Rev. L. R. Robinson, 6010 Dorchester Ave., Chicago, Ill.
Southern Superintendent—Rev. Francis Britton Bishop, 1118 S. Court St., Montgomery, Ala.
Southwest Superintendent—Rev. James Houghton, Junction City, Kan.
California—Rev. C. E. Nash, D. D., 1363 S. Alvarado St., Los Angeles.
Connecticut—Rev. Theodore A. Fischer, 409 Edgewood Ave., New Haven.
Georgia—Rev. A. G. Strain, 332 Simpson St., Atlanta.
Iowa—Rev. O. G. Colegrove, Mitchellville.
Kentucky—
Maine—Rev. Milo G. Folsom, 43 Lincoln Ave., Gardiner. (Acting.)
Massachusetts—Rev. Leroy W. Coons, D. D., 176 Newbury St., Boston.
New Hampshire—Rev. George F. Fortier, Morrisville, Vt. (Acting.)
New Jersey—Rev. H. R. Rose, D. D., 815 S. Eleventh St., Newark.
New York—Rev. G. D. Walker, D. D., Carthage.
Ohio—Rev. I. V. Lobdell, 256 Orchard Lane, Columbus.
Rhode Island—Rev. R. R. Hadley, 145 Chester Ave., Providence.
Texas—Rev. R. L. Brooks, Elgin.
Vermont and Quebec—Rev. George F. Fortier, Morrisville, Vt.
Maritime Provinces—Rev. Oluf Tandberg, Halifax, N. S.

UNIVERSALIST PUBLISHING HOUSE

Is a missionary agency of the Universalist Church.

All its resources are at the service of our Church and its faith.

Its opportunities for service are far greater than its resources.

It needs additional funds for missionary publications.

It needs endowed subscriptions for college and public libraries.

It will receive annuity funds paying interest to the donor for life

THE Universalist Leader

Two Dollars a Year | 105th Year | New Series | Vol. XXVI No. 5

ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

STATING THE ISSUE CLEARLY

DR. FREDERICK W. HAMILTON, ex-president of Tufts College, speaking for the Masonic bodies of which he is a leading official, states the fundamental question involved in such organizations as the K. K. K. clearly:

> Men and organizations are to be judged by their acts, not by their professions.
>
> The Klan calls itself an "invisible empire." There is no place for an invisible empire in the United States. Masonry stands four-square for the United States and its constitutional principles and usages.
>
> The mask is the refuge of the coward.
>
> The Klan, secretly and behind masks, tries, sentences and executes the sentences. We have courts and the ballot box for the punishment of wrong-doing and the abolition of abuses. Recourse to other means is not only un-American, but subversive of that order which is one of the foundation stones of Masonry.

Even if we should accept at face value all the charges made by this and similar organizations, their proposed remedy would still be worse than the disease. The methods of the "Direct Actionists," whether I. W. W. or K. K. K., have no place in a democracy.

* *

PROTESTANT OR CATHOLIC?

DR. PERCY STICKNEY GRANT of New York has not so much raised an issue as defined one. When Henry the Eighth revolted against the then ruling Pope it would no more have occurred to him than to his Roman adversary to question the principle or depart from the practise of ecclesiastical authority. That the individual priest, much more the individual layman, had any right to think for himself in matters of doctrine or policy would have seemed deadly heresy to both of them.

Rooted in this past the Episcopal Church has held to its tradition of authority, even when its churchmen have been too wise to try to exercise it. It has had multitudes of ministers and not a few bishops who inclined largely to the Protestant affirmation of individual freedom. Some of these have been annoyed but few of them seriously persecuted. On the whole high churchmen and low churchmen have lived together, if not in unity, with no serious threat of disunion.

Now it happens that the present Bishop of New York not only clings tenaciously to a belief that he possesses an authority inherited from the dead centuries, but is disposed to exercise it. It also happens that in the diocese of New York are a number of modern-minded clergymen who believe it is high time to determine whether the Church is or can be made reasonably responsive to growing thought and enlarging life, or whether it is merely a Chinese bondage for the feet of those who would walk in the ways of progress.

If Dr. Grant is to be tried for heresy the question of whether he holds certain long-cherished opinions concerning the relations of Jesus may loom large in the actual proceedings. In reality it will be the Church, not Dr. Grant, that will be on trial.

The modern world has just had a costly and tragic reminder of what happens when medievalism sits in places of authority. Ecclesiastics who assume to rule by divine right may not fare better than Kaisers have done.

* *

THE SPIRIT OF UNIVERSALISM

THERE has just come to the office from one of our leading denominational officials a personal letter, not meant for other eyes than those of the recipient, which so expresses the spirit and genius of our Church that it may well find wider reading. It is of more significance from the fact that the writer would not be reckoned as a radical by those who would describe themselves by that term.

> I notice that Mr. Whippen has had an article in the *Leader*, and am constrained to say that for the most part I am quite in sympathy with him. I think I know how he feels, and that he is very intense in his convictions that our Church along with others is not fully alive to its opportunities and duties. I think it would be a calamity if our Church should settle down to a dead level of thought and action, and I welcome any suggestions directed towards keeping it alive, fluid and vital. Instead of resenting his criticisms I think we may well consider them carefully. While he is severe he is evidently restrained and has been trying to make his criticisms constructive. I simply wanted to say to you thnt

whatever others may write I have no objection to the *Leader* giving free play to fair discussions on the part of our splendid young fellows, and I think that it is only fair to say that Mr. Whippen is one of the best material we have among our young men. No doubt he is radical and wants to accomplish some things which are not now possible, but he is looking in the right direction and his idealism is necessary to a troubled world such as we are living in. If I were to answer him I should only point out the fact that the things he strives for we are all working for, only they can not be attained as quickly as he desires, which of course makes him impatient and induces him to think that because we can see more of the obstacles in the way and that progress is bound to be much slower than he desires, we are really reactionary.

I have gone over this phase of our work so often with you that it isn't necessary to go into detail. Our theology has moved forward and our social and economic ideas will no doubt move forward, and my chief interest, not so much for myself as for those who follow, is that we shall not go so fast or in such wrong directions that we will pull down the good which has been so slowly and painfully built up.

* *

AN INSPIRING LETTER

ONE of the privileges and pleasures of working here at Headquarters is the constant succession of helpful and inspiring letters that come from all parts of the country. Here is one just received from the Middle West:

Rev. Harold Marshall, D. D.,
Boston, Mass.

Dear Sir:

I listened to a sermon by our minister to-day on "Stewardship" and so am in the mood to send you one hundred dollars ($100) for another 6 per cent Gold Bond, which I hope I will never have to recall. This will make my third. I want very much to get five of them all together, but it will take time to gather the dollars together and of course circumstances may be such that I will be unable to spare the sums. However, you now have three-fifths of the amount.

Yours truly,

* *

THE COLOR LINE AT HARVARD

MANY of us have believed Harvard University to be well nigh the finest flowering of our New England faith and freedom. We were, therefore, distinctly shocked to read President Lowell's letter to Mr. Roscoe Conkling Bruce, himself an honor graduate at Harvard, stating that Mr. Bruce's son, now in Phillips Exeter Academy, would not be admitted to the Harvard freshmen dormitories.

"We have felt from the beginning," says President Lowell, "the necessity of not including colored men. We have not thought it possible to compel men of different races to reside together."

It would be difficult to exaggerate the gravity of the issue raised by President Lowell. It is a minor matter whether or not a single colored man or a group of colored men is admitted to a Harvard dormitory or even to Harvard itself. But the statement that it is not possible to compel men of different races to reside together is another way of saying that there is no possibility of an ordered world. Of what real use is education if it does not break down the barriers of caste and creed and race? President Lowell's position harks back to those ancient times when education was supposed to be the privilege and possession of the well-born few. It has no place in the creed or practise of democracy. Small wonder that ex-President Eliot takes issue with it, or that Hamilton Fish, a world war veteran and Harvard graduate, declares in an open letter to President Lowell that "the policy promulgated by you . . . contravenes the traditions and ideals which have done so much to develop the greatness of our university as a seat of learning and as a liberal institution."

President Lowell inherits and exemplifies the great administrative gifts of those merchants and manufacturers and bankers who have made Massachusetts rich in spite of the poverty of its soil. He and they can build buildings and multiply faculties, but unless there labors with them the Massachusetts of Pilgrim and Puritan, of Anne Hutchinson and John Harvard, of Samuel Adams and Jonathan Edwards, of Whittier and Phillips and Lowell and Emerson, their labor is vain, and they will defile instead of ennoble the institution they seek to serve.

* *

THE SOURCES OF SUPPLY

WE have always maintained that the rural churches are the sources from which city churches draw their strength. Now comes a very convincing confirmation of that truth.

One of the outstanding books of the early winter is one by the Honorable Henry H. Metcalf, a lifelong Universalist. Mr. Metcalf, who was at one time State Historian of New Hampshire, delivered at the White Memorial Universalist Church at Concord an address upon the subject, "New Hampshire in History." Among the distinguished people present was Governor Albert O. Brown, who was so pleased with the lecture that he expressed a desire that it might be printed. That wish has been fulfilled and the book has made its appearance. We quote the following from its very interesting pages:

"Universalism is indebted to New Hampshire for many of its earliest, ablest and most distinguished preachers. Here in the town of Richmond was born Hosea Ballou, one of the first disciples of John Murray and the first strong champion of the faith in New England, preacher in Lowell and Boston from 1807 till 1852; who was followed as pastor of the School Street Church in Boston by Alonzo A. Miner, native of Lempster, long the ablest of Boston preachers, president of Tufts College for many years, overseer of Harvard and preacher of the last 'election sermon' ever given before the Massachusetts legislature. Willard Spaulding, born in the same town with Dr. Miner, preached with great acceptance for forty years, in different Massachusetts parishes. Sullivan H. McCollester, native of Marlboro, was not only an able preacher, but a distinguished educator as well as a traveler and author. John G. Adams, born in Portsmouth, held important pastorates in Massachusetts, Rhode Island and Ohio, and was the author of various doctrinal works. He was the father of the distinguished Dr. John Coleman Adams of Hartford, Conn., one of the ablest preachers of the present day, who died recently. Henry I. Cushman, native of Orford,

was for thirty years pastor of the First Universalist Church of Providence, R. I. Enoch Morrill Pingree, native of Littleton, carried the Universalist gospel into the West and South, preaching many years in Cincinnati, O., and Louisville, Ky. Charles H. Leonard, born in Northwood, was for twenty-three years pastor in Chelsea, Mass., where he instituted 'Children's Sunday' in the Church, since adopted in nearly all Churches throughout the country. He was for thirty years dean of the Crane Divinity School at Tufts College, in which position he was succeeded by Lee S. McCollester, native of Westmoreland, who had served many years as pastor of the Universalist church at Detroit, Mich., following a pastorate at Claremont in this state. Cyrus H. Fay, native of Lebanon, after an eleven years pastorate in the First Church at Providence, in which he was succeeded by Dr. Cushman, was for twenty-four years a pastor in Brooklyn, N. Y. Harold Marshall, native of Kingston, an able preacher, is now manager of the Universalist Publishing House in Boston."

As Mr. Metcalf says, this is but a partial record. It is enough to convince us that we must not allow our rural churches to decline.

H. H. N.

* *

THE OVER-CROWDED SCHOOLS AND THE UNFILLED CHURCHES

IF the much famed traveler from Mars should come again and at the present time, he would observe much difference in the way the American people estimate and relate themselves to the colleges and churches. He would note that the colleges receive very much more attention in the public press than do the churches, not only from day to day, but particularly on special occasions, when the colleges and churches hold their conventions, or open for the year's work. He would conclude that evidently the press thinks the colleges have more news-value than the churches. Then, too, he would note that the colleges are more or less crowded, and many of them over-crowded. Where there were once but a few hundred, now there are thousands, and where there was once but a bare thousand, now there are many thousands, and some of these over-crowded colleges must hold day and night sessions to serve their increasing numbers. These over-crowded colleges are found East and West, North and South, and whether they are for men or women or for both, such is their condition.

The churches, on the other hand, are not crowded. It is true that some churches are full to overflowing, and others have large numbers in attendance, but the great majority of them are not more than half full, except on special occasions. There is room enough and to spare in the churches.

If the Martian traveler raised the question why this difference, he would doubtless find that some go to college because it is the conventional thing to do, in their set, others because their parents send them there and keep them there, though their children have no real desire to be there. On the other hand, some of these young men and women go to college because they feel that they will get vocational training and there will be money in it for them later on, and others go for the social pleasures and privileges in college activities, and the social advantages which will come to them in after days. Others, however, go for a liberal education, to have the mind quickened and inspired, to be enfranchised from life's tyrannies, to be enriched by participation in the cultural wealth of the race, to be free citizens in the republic of letters, and to come out from their cloistered walls well equipped to serve their day and generation.

The churches can not, of course, offer the same advantages and inducements as do the colleges. It is true that some still go to church because it is the conventional thing to do, though not many now, and others because of parental pressure. These who do go of their own free will find much help from the church service in their vocations, and enjoy social advantages in the fellowship of good people, and certainly in their spiritual commerce with God in praise and prayer and in thinking His truth, they find the enrichment and enfranchisement their souls desire.

Would not the wise observer counsel the college youth to seek the highest education in those things of the spirit for which the churches stand, and to serve those institutions of the spirit, and to give themselves in loyal devotion to the supreme interests of life, while in college, and when they return to their home towns or go elsewhere? A liberal education that does not create the religious spirit is a poor and illiberal affair.

On the other hand, would he not also counsel the churches to be more eager in their pursuit of truth, more candid in their discussion of the present problems of educated youth, more affirmative in their attitude towards life, and more free and fearless in their challenge to men, and more aggressive in their work for the world?

If such wise counsel were given and accepted by the colleges and the churches, we would witness a closer and more sympathetic relation between them, and many more young people would crowd our churches as they now do our colleges.

D. E.

* *

"LIBERTY AND EQUALITY"

SAID Dr. Lindsay, the distinguished Baptist of Brookline: "One difference between Great Britain and the United States is this: There is more equality over here; there is more liberty over there."

How it has come about that we are more afraid of the "soap box orator" than they are in Great Britain, just why things against existing forms of government are said in Hyde Park that can't be said on Boston Common, why the "Cradle of Liberty" has gone back to its old home—who can tell? Are we more easily scared, or are we less tolerant? Is our government really more shaky? Or have we a less highly developed sense of humor?

In our humble opinion we ought not to tie weights to the safety valve. Much of the propaganda of which we are so much afraid, if given free vent, will escape and disappear in the sunshine like escaping steam.

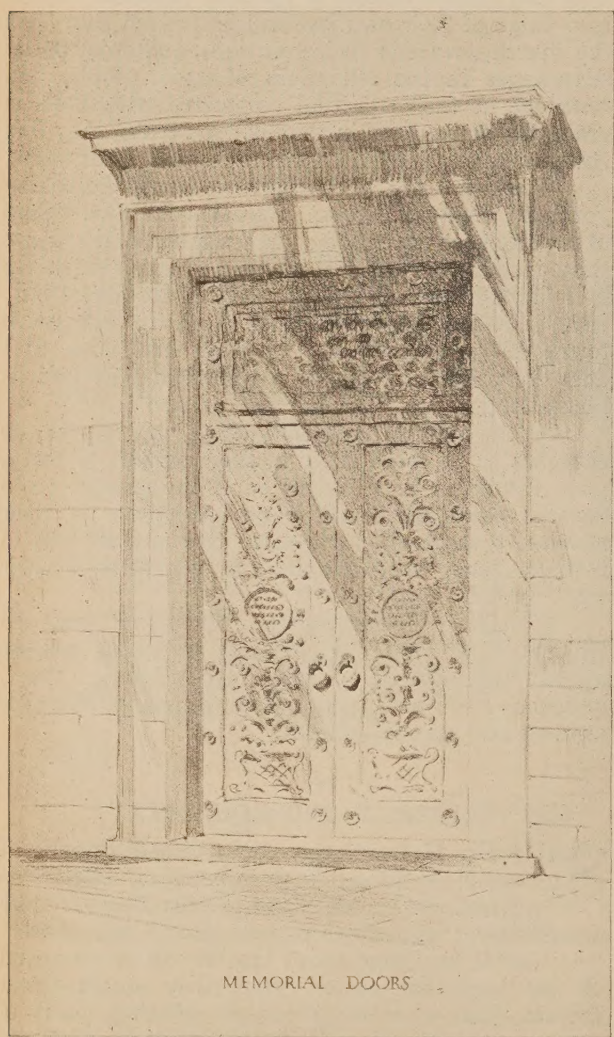
* *

Because God does not seem to be going your way think not He has lost interest in the journey.

Specific Memorials

In the National Memorial Church and the Perin-Cate House

WE continue in this issue of the *Leader* the series of sketches designed to convey to our people a general conception of the ideal, of which the National Memorial Church and the Perin-Cate House are to be the embodiment. Our spiritual inheritance is priceless. Our debt to those who bequeathed this legacy to their fellow men can not be measured. Our two memorials are more than a tribute, richly deserved, to the capable and consecrated men and women who have so bravely and cheerfully done their part in days gone by. They are a connecting link between the yesterday and the to-morrow of our Church, by virtue of which we are to make our glorious past the hope and the promise of a greater future. By means of them we propose to identify ourselves with our history in such a way that it will send us and succeeding generations forward with renewed zeal and devotion and with a broader and ever broadening conception of our mission on earth.



MEMORIAL DOORS

With this end in view our plan is to secure specific memorial gifts for both the National Church and the Perin-Cate House, to be dedicated in memory of those who have honored their Church by their service. Some of these memorials all will wish to share in giving. Certain names stand out so conspicuously that they not only mean much to the locality in which they did their life work, if indeed it was done in any one locality, but they make a universal appeal throughout the denomination.

Many churches, however, are fortunate in that they cherish the name of some minister, perhaps several of them, or some one from the laity, whose record of achievement has been such that these parishes will desire to pay their own tribute of respect by giving memorials in honor of the personality to which so much local significance attaches. As you read these lines you will very likely think of some one whose contribution to the life of your own home church has been of such a character that you will feel they should be remembered in one or both of our denominational memorials.

The National Memorial Church will comprise a memorial to the young men of our fellowship who gave their lives in the service of their country and humanity in the World War. On the service flags of our churches at the close of the war their names were represented by stars of gold. Now we propose to enshrine them in our beautiful national temple of worship and service in the nation's Capital. Their presence there will be felt so strongly by all who go within its sacred walls that they will not only voice a prayer for universal peace, but register a vow of protest against those powers of darkness and hate which would once again kindle the fires of human sacrifice.

Because the architect of the Perin-Cate House lives in Tokyo, Japan, and can not be readily consulted, our drawings of special memorials relate to the Memorial Church exclusively, but they are to be taken by our readers as indicating the method of treatment that is to be followed out in the House for Young Men.

In these memorials, especially in the National Church, our aim is to reincarnate the spirit and the ideals of our history so completely that the very faces of the heroes and heroines of our past will look down upon us from its walls as we cross the threshold, and their very voices speak words of admonition and challenge to us. To this end, every part and segment of the edifice, together with the furnishings and equipment, will be given as memorials. Space prohibits the sketching of all the particular memorials, but the few we are giving will be sufficient to familiarize our people with the object we have in mind.

The Memorial Doors

The entrances to the House of Worship will be three in number. We picture herewith the architect's drawings of the proposed Memorial Doors designed as a work of art. In general conception and in decorative treatment they harmonize effectively with the Colonial portico, with its massive columns, by which they are sheltered. They are proposed as a memorial

to some notable personage or event in our denominational history, to be given by some invididual or by a group of friends vitally interested in the personality or event to be commemorated.

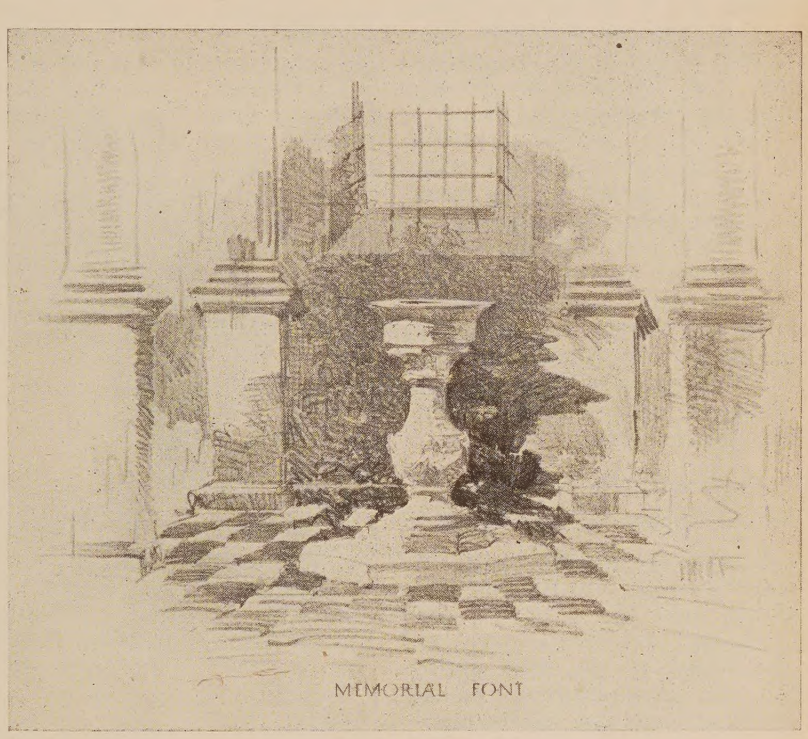
The Baptismal Memorial Font

The Memorial Baptismal Font will occupy an alcove to the right of the chancel, especially designed to receive it. Chaste and beautiful in design, simple but artistic in decorative adornment, modest as to size but commanding in its appeal, the font symbolizes the consecration of human life to the service of God and man.

The font will be presented in memory of some one whose devotion to the Church should be fittingly commemorated by such a gift.

The Reliquary

The Reliquary (we wish some one would supply us with a better name for it) is to serve as a repository for the Book of Memory in which we propose to inscribe the name of each contributor to the fund of the Memorial Church and the Perin-Cate House. Every Universalist in our fellowship will want to feel as the years go by that his or her name is to appear in this significant volume, which will be carefully inspected by all visitors to the National Memorial Church. Our children, our grandchildren and great grandchildren even, may be interested in their day when they go to the nation's Capital to find the names of their ancestors listed among those who enrolled as founders of the National Memorial Church by virtue of their contribution to the fund for the same, however small or great. This repository will also house all of the original drawings of the Memorial Church, together with other documents and treasures of historical value which will come to light from time to time.


MEMORIAL FONT

The Campaign Schedule

For the Memorial Church and the Perin-Cate House

PLANS for the National Memorial Church and the Perin-Cate House Campaign were approved by the Trustees of the General Convention at the recent board meeting in New York. The following outline is issued as a guide to our co-operating churches.

I The Plan as a Whole

Our plan as a whole is to conduct an intensive campaign of education and appeal extending from January 1 last to the Providence Convention in October next.

For a period of about seven weeks, effort is to be directed entirely to education, the idea being to arouse interest in the project by informing our people fully as to its nature. The actual endeavor to raise funds in the several churches will follow along at the proper time, when the educational campaign is sufficiently advanced.

Educational material will be supplied as rapidly as possible, including an up-to-date illustrated lecture on Washington with slides of the Memorial Church and the Perin-Cate House.

We propose to get out several duplicate sets of the slides, so that they may be put into circulation in various sections of the country at the same time. As rapidly as possible after the slides, accompanied by a manuscript, are ready, it is hoped the lecture will be given in every church in the denomination.

Our object is to secure the gift of a sufficient number of memorials between now and the Providence Convention to insure the erection of the House of Worship and the Perin-Cate House at an early date.

Our purpose is to make of both the Memorial Church and the Perin-Cate House a reincarnation of the spirit and ideals of our history by giving, for each of them, specific memorials to be dedicated to the memory of those who have left behind them notable records of service to their Church and to humanity.

II Special Days

(1) Sunday, February 11, the day before Lincoln's birthday, or (2) Sunday, February 18, preceding Washington's birthday.

Appeals to the ministers to observe special Sundays are numerous. We have no desire to multiply these requests.

Fortunately many of our ministers make a rule

of devoting some attention to Lincoln's birthday and also that of Washington. We are suggesting that our churches observe either the first of these Sundays, February 11, or the second, February 18, as National Memorial Sunday, with a sermon on the general theme, "Our History as an Inspiration for the Present and the Future."

Each church will be presented with an attractive poster, picturing the Memorial Church and the Perin-Cate House, to be put in place on the wall of the church vestibule or elsewhere, in such a way that all who enter for the next eight months will behold it, and thereby be constantly reminded of our common aspirations. It is suggested that the poster be displayed for the first time on the 11th or 18th of February.

III Facts with Reference to the Actual Appeal for Memorials

For the sake of definiteness, the period extending from Washington's birthday, Feb. 22, to Oct. 24, the date of the Providence Convention, is designated as the time during which each church is urged to make a systematic canvass of its members and friends for memorial gifts from the proceeds of which the Students' House in Japan and the House of Worship in Washington will be erected.

One question constantly being asked the National Committee is: "Will the Committee specify a certain sum each church is to endeavor to raise?" In other words, will quotas be named? We are glad to add that in nearly every case the question is accompanied by the comment, "We hope so."

The reply is, "We know of no other method of procedure by which such an undertaking can be conducted." Our churches therefore will be supplied with quotas. They are given out, however, for the convenience of our workers and as an aid to definite and enlightened endeavor. They are not to be accepted as assessments in any sense of the word.

Many, if not all, of our churches will choose to secure their quotas by giving specific memorials in memory of those who have faithfully served the parish and possibly the denomination, and also in memory of those who at the close of the World War were represented in the service flags by stars of gold.

MEMORIAL RELIQUARY

The quotas will be based upon the regular General Convention annual assessments, as this is the most equitable plan for apportioning them at our command.

IV The Spirit of Our Undertaking

Many obligations rest upon us. One is a challenge to make our past as a Church the inspiration and the dymanic of a future still greater in service and broader in vision. We meet this challenge by creating two memorials in the form of living institutions which shall go on through time, exerting an undying influence in behalf of the work so nobly started by those who bequeathed to their fellow men a priceless heritage.

Hats Off to Brother Whippen

Vincent E. Tomlinson

NOW it can be told. It has been told by Brother Elbert W. Whippen. We know what is the matter with us and who are responsible. Will the guilty persons take notice and reform, or resign, or are they so case-hardened as to continue their unprofitable course? It is for our people to say whether the "splendid chaps" who have thus far "kept out of jail" should be stripped of their honors and important leadership, or whether they will be allowed to continue as "blind leaders of the blind."

Some of us had supposed that ministers like Drs. Lowe, McCollester and van Schaick and laymen like Roger Galer, Joseph Tilden and Arthur Nash, who are giving freely of their time to the Church, were really contributing something to it. They are men who have "made good" in other fields. Why not here? But we are assured that they are not. Brother Whippen's native modesty has been overcome and the truth is out.

His argument really is: You can not expect anything from men over thirty years of age, or should we say twenty-five? The leaders of the Church in Jesus' time were incompetent, *ergo* it must always be

expected of them. The proof that one is not fitted to be a leader is that he is a leader, etc., etc.

If Brother Whippen or any one else, however faulty his logic, whole-heartedly desires to serve the cause of truth and lead his Church to larger things he will be given his chance. Nature has a way of disposing after a while of useful and useless men alike, and the restive younger generation come to their own. They can not be kept down if they really have anything to contribute.

So let us all take Brother Whippen's philippic cheerfully. We refuse to make a martyr of him. Glorious is youth! Glorious its assurance, glorious its ambition, glorious its scorn. Soon, too soon, it will inherit taxing responsibilities and carking cares. Let it keep its enthusiasm as long as it can. Let it exercise its prerogative of criticism freely, for there is much that needs criticism. As it shows ability for leadership let it be entrusted with it.

And that Brother Whippen may not lose any of the humor that is coming to him, let him paste in his scrapbook his article on "Short-Sighted Leadership," and twenty years from now, when he is General Superintendent or President of the General Convention and is being heckled by the boys of 1940, as some of the boys of 1880 heckled Dr. Miner and J. D. W. Joy, let him reflect that in his day of hope and inexperience he ran "true to form."

Out in the Big World

XXVI Joseph Fort Newton in Washington

John van Schaick, Jr.

DOWN town in Washington, at the corner of Tenth and G Streets, two church plants stand facing each other, in the very heart of the business district. One is St. Patrick's Catholic Church, the other is the old First Congregational.

Like the Universalist Church of Washington, the First Congregational grew out of the Civil War. It dates from 1865. It was founded by the New Englanders whom the war brought to Washington. In my day among the pastors have been Stephen Newman, Samuel H. Woodrow and Jason Noble Pierce. While families belonging here have kept moving farther and farther away, the old First Congregational has retained their love and their loyalty. They come in from every suburb to attend. In addition the church gets a great floating congregation at night.

There has been no church in the past twenty-five years in Washington which has done as much for the community in giving the use of its auditorium and class rooms as this church. For a long time the Universalist church was a close second. Choral societies, concerts and lectures have been given in both churches. In recent years conditions have changed and the demand for our church has let up.

Not only in giving a physical structure, but in feeding the mind and heart and soul and in broadening the theology of Washington, the First Congregational Church has been a leader.

Dr. Pierce, the present pastor, has a noble war record, having been chaplain of an entire American Division overseas. It is obvious to everybody why he would earn quick promotion in such service. He is a quick moving, quick thinking, energetic, warm-hearted, big man, with great physical endurance and human sympathies which it is not easy to exhaust.

Since he came to Washington he has organized a series of preaching missions by the leading Protestant ministers of many denominations, and these have rendered a distinct community service.

The plan is get "the big man" down for the morning and evening services of Sunday and keep him for two services, 4.45 p. m. and 8 p. m., the five following week days. The 4.45 hour catches hundreds just out of government offices and the 8 p. m. service catches part of the same people and all the others they tell about it.

Thus Charles F. Aked, Hugh Black, John Timothy Stone, Shailer Mathews, Clarence A. Barbour, Charles E. Jefferson, Francis J. McConnell, John McNeill, Edwin Lincoln House and Richard L. Swain have preached here to large numbers, including a considerable percentage of the Washington clergymen. Margaret Slattery, in the same way, came for a week last year and spoke to packed houses, and is coming next February for two weeks. And Dr. S. Parkes Cadman is announced for a preaching mission March 12-16.

Dr. Joseph Fort Newton of New York has just finished a week of noble service at this old First Church. Never before has a Universalist been included. And before I take up any question as to how he was received or as to the good he did, let me answer the question as to whether he was introduced as the minister of the Church of the Divine Paternity, New York. He was so introduced in letters you could read for a block. And as to whether it was mentioned that he was a Universalist, I can say that it was, at least seven times in the seven services I attended.

And how were Universalists treated? Treated like men and brethren.

In the first place Dr. Rice gave notice in the Universalist church a month in advance that Dr. Newton was coming, and followed it up with injunctions to the people to attend.

In the second place Dr. Pierce invited Dr. Rice into the pulpit the first Sunday night to assist in the service, which he did with dignity and ability. He also invited the pastor emeritus repeatedly.

In the third place our people turned out regularly and steadily.

And in the fourth place Dr. Newton stayed with the pastor emeritus and, while there, arranged to come down on Feb. 4 in the evening and preach the sermon at the installation of Dr. Rice.

So if anybody in the church world did not know the denomination to which Dr. Newton belongs, it was because he had "eyes that saw not" and "ears

that heard not" and a heart not constructed to understand.

But let this also be clear. Dr. Newton did not make any impression of belonging to a sect. His message was universal. Presbyterians, Congregationalists, Baptists, Episcopalians, Lutherans, Methodists, sat under his preaching day after day with delight, and claimed him as their own. If this kind of universal preaching be disloyal to the Universalist Church, we had better apply to somebody for a new name. But who will stand up and say that it is disloyal?

Having "embalmed this fly," as Tom Reed would say, "in the liquid amber of my thought," I turn to what happened.

Dr. Newton preached twelve sermons on "Jesus and the Life of To-day." The sub-topics were: "Jesus and Science," "The Laws of Jesus," "Jesus and the Gospel," "Jesus and Religion," "Jesus and the Church," "Jesus and the State," "Jesus and America," and "Jesus in Modern Literature," the last named being the topic which drew three exceptionally large afternoon congregations.

There was plenty of unintended competition. Coue was there drawing thousands. It was Symphony Concert week and the kind of people who crowd to hear Newton also crowd to hear the symphonies. And this particular week the usual amount of free talk, congressional and convention, of all kinds was up to a high quantitative level. But Dr. Newton got a choice lot of people, probably six or seven hundred afternoons and four or five hundred nights, and held them throughout the week. The ministers attended in large numbers.

On Sunday night Dr. Newton, speaking of "Jesus and Men," showed how a God-illumined man dealt with five different men whom he had never met before, all in one day. The five men were Caiaphas, Pilate, Herod, Simon the Cyrenian and the repentent thief upon the cross.

Caiaphas stood as a symbol of religious unreality, the chief temptation of the priesthood in every age; Pilate was the man who wanted to keep his job, the man who played politics with the life of Christ; Herod was the pompous little prince with the shadow of authority and no real power. He wanted Jesus to perform a trick for him. Jesus refused to speak to him. He is just as silent to-day in the presence of moral flippancy. With priest, politician and king, Jesus was helpless. He had no foundation on which to build.

Simon the Cyrenian was a plain, rough man, who had never seen Jesus before, never saw him again, never even spoke to him. He bore the cross and stayed around to see what happened. He became a Christian. Jesus succeeded with the man who had no axe to grind. Simon would have missed his chance if he had not been compelled to bear a cross.

The robber crucified with Jesus was a desperado who terrified the country. He was an ordinary person, if there are any ordinary persons. He was a common thief, yet he died with the Saviour. As Jesus went out of the world, he held out his hand to the thief and took him along with him to Paradise. He succeeded there also.

So the moral was driven home—if we seek culture, let it not build a wall around us, if we serve as priests, never let us use our priesthood for our personal advantage, if we are politicians let us beware of ignoble compromise. Against moral flippancy, spiritual unreality, and all the petty compromise of life, Jesus took his stand.

Obviously we can not report all of the sermons. They would make a fair-sized volume.

One of the most powerful illustrations of the week was in the sermon on "Jesus and the Gospel." In the physical world, all the forces of nature concentrate upon an injury to heal it. In the spiritual world the same thing happens. That ever present, ever abundant power of recovery and renewal spiritually is the grace of God.

Some interesting definitions of religion came flashing along the night Dr. Newton discussed "Jesus and Religion." Jesus never used the word religion. St. Augustine spoke of it as that which binds all things together. Modern psychology has stopped our talking about the religious instinct. There is no such thing. Religion is not a separate instinct. It is that which binds all things together and gives them sequence and precision. It is the spirit in which we do everything. It is that which organizes the inner life. Henry Scrougall, the Scotchman, who died at twenty-seven, gave us the definition Lyman Abbott always used: "Religion is the life of God in the soul of man."

Everything that enriches, strengthens, purifies life is religious. Everything that mutilates, handicaps, or defiles is irreligious.

Russell, the English poet, brother of the Lord Chief Justice, said: "Religion is the love of God, the union of the spirit of man with holiness, the constant endeavor to do the best and endure the worst."

Dr. Newton, using Thoreau as an illustration, defined religion as "the art of living in two worlds at a time and using one to interpret the other." He cited Donald Hankey, who said from the trenches, "Religion is just betting your life that there is a God," and Josiah Royce, his own teacher, who called it "loyalty to the beloved community." That is: "Religion is a realization of the value of life: it is the faith to affirm that life has value; it is the inner realization of that value."

He quoted Micah: "What doth the Lord require of thee but to do justice, love mercy and to walk humbly with thy God?" St. James, who said, "Pure religion . . is to visit the fatherless and widows in their affliction and to keep one's self unspotted from the world," and then closed by saying: "Religion is reverence, benevolence and character. It is filial piety, human pity and inward purity. Beyond that the deepest thinking may not go; short of that the simplest life need not stop."

One never felt that the sermons were merely lectures, one never lost the atmosphere of worship or religious teaching, but all through the religious truth was driven home by a wealth of illustration from every literature under heaven. A sentence characterized the entire work of an author or a striking illustration was drawn from some book—"In one of his petulant letters Ruskin said," "Dostoevsky, the Rus-

sian novelist, whose writings make most other novelists look like amateurs, tells us," "Anatole France in Mother of Pearl has this striking story of Pilate," and so on by an amazing lot of references the truth of the sermon was reinforced.

Personal contact with great preachers everywhere, the London experience, all lighted things up. Maud Royden, Orchard, Norwood, Canon Barnes, R. J. Campbell and a host of others—statesmen, poets, philosophers, preachers, soldiers—brought us their testimony.

The dramatic moment one night was when he declared that God was as good as the best man, that not a creed of Christendom asserts that fact, that God in His official capacity can not do things He would not do in a private capacity, and that the way to tell what God would do is to ask ourselves what Jesus would have done.

One of the most useful sermons was on "Jesus and Science," and it is a cheering thing to realize that Dr. Newton is preaching to many of the great universities of the country the truth that everything true and beautiful and good in the universe is religious.

"Science gives us the facts about the world; Jesus tells us what the facts mean. In the past science has given us facts without value and religion has given us values without facts." "The new religion gives us faith in the growing unfolding universe and in the conservative universe in which nothing can be destroyed."

It seemed startling to hear this apostle of liberalism declare incidentally one night that he was a "trinitarian." When one came to analyze the declaration one could see how everybody could be a trinitarian, that is, hold a belief in the father side, the mother side, and the child side of God—the God who represents all elements of the family.

Few finer combinations of progressive thinking and reverent use of old traditions can be found than in Dr. Newton.

Personally I can't say I am a trinitarian without saying that four, seven or any other number helps me just as much in grasping infinity as the number three, but I am not troubled by others who do use the ancient symbol.

The redemptive element in religion is something this struggling old world still needs. And most of us poor fallible human beings, preachers and all, need it. However modern we get in expression of our faith, we dare not eliminate this if we are to save men. Dr. Newton continually declares this truth.

It was a rare privilege to have Dr. Newton in Washington for a week. The influence of the meetings is bound to be felt. Even Congressmen attended to a considerable extent, and were so interested that they got up a luncheon for Dr. Newton "on the hill." Without desiring to "knock" Congressmen or to use slang, I venture to assert that this was "going some."

The Red Flag

Oluf Tandberg

IF we are to believe the predictions of social revolutionists, the next great novelty will be a new social order. As yet, no itemized account of this new wonder has been given to the public, so far as I know, but we can afford to wait for it. There will be time enough to study it in detail when we see the thing itself in all its glory. For the present we are asked to look upon our derailed and battered world as a new Chaos—the womb whence every great creation emanates.

Regarding the manner in which the new social order is to be achieved, a few scraps of information have actually reached us. Our old civilization is to be turned bottom-side up, so that those who before found themselves at the top will henceforth be at the bottom; and the individuals who have hitherto been located at the bottom will henceforth occupy the top-story of the social structure. The old advice (first given by Eric Boegh, the Danish critic), to fill a bushel measure full of beans in such a fashion that no beans shall be found on the top, is apparently not to be followed in the new social order any more than in the old. Moreover, the nations are to be de-nationalized. When that is accomplished, they will meet together in wonderful harmony.

There is a great deal to be said in favor of a new "social order," whatever that may mean. The old social fabric is clearly out of repair—and has always been; and besides, its most glaring defects evidently have a tendency to perpetuate themselves from age to age. Martineau was not far from the truth in his suggestion that if "the stream of history grows clearer as it flows," it is simply because we are building dams to keep back the mud. Without this constant building of dams, it is difficult to escape the conclusion that we should all have been drowned in a deluge of mud long ago.

When, however, we begin to scrutinize the men—and women—most eager to compass the demolition of the old social ramshackle, and the measures advocated for the construction of the new edifice, we are hardly impressed with a sense of coming success. Unless we are determined to "put darkness for light, and light for darkness," and hail the ghastly failure in Russia as "a great and wonderful success," how is it possible to accept the results of present-day social revolution otherwise than as an outcome of insanity and the harbinger of social suicide? The Russian effort alone must already have cooled the ardent temper of many an American enthusiast, who saw in the recent world upheaval the beginning of universal freedom from drudgery and care. If there is a place on God's earth where the laboring classes are enslaved more than they are in soviet Russia, it has not yet come to the knowledge of men.

And yet, advocates of sovietism, insisting that they have consecrated themselves to the service of the working masses, are traveling up and down the world, hoisting the red flag, and preaching the "new social order," of which the great Slav empire affords such a shining example. That honest and well-meaning laboring men should be caught in this network of

infinite falsehood and misrepresentation, is one of the miracles of the day. The Russian soviet leaders have about as much interest in the world's laboring masses as they have in the man in the moon. They have discovered a method by which they can breathe out their little day in a conspicuous position before the world, in power and affluence; but nobody knows better than they do that they can maintain their position only so long as they can keep the world's toiling masses in turmoil by pointing to the "new social order," and the top-story of the new social edifice as the proper abode of the laboring millions. When the delusion at last is punctured, as some day it will be, the reign of sovietism will be at an end.

It seems fair to ask: If the present social order is unsatisfactory—which it is—who is responsible for it? Is it the result of conscious and deliberate planning, the work of some social architect who, having made the "blue-prints," must be held responsible for the particular shape which the structure of civilization has assumed? If so, this social architect must have lived very long ago. From the time of Hammurabi until to-day, no radical deviation from the original plan can be detected. Capital and labor, wealth and poverty, master and servant, laziness and diligence, characterized the most ancient empires of which there is any record, and have remained the broad features of what we call civilized life ever since. A few "ells" have been added from time to time, largely due to the activities of the Church, to accommodate the increasing purposes of social amelioration, such as educational and charitable institutions; but the main building retains its rigid features, outlined against the slightly shifting background of past years. If the anarchists were friends of humanity they would join the Christian and other humanitarian forces in building these ells, or in strengthening those already built, in order to neutralize the fundamental inequalities of humanity, in so far as this can be done by human aid. But the anarchist will tell us that our efforts to improve the social conditions of the race are nothing but "temporizing measures" to stave off the "inevitable revolution."

Taught and disciplined and disillusioned by experience, we shall see the truth at last. There is only one way in which we can change the social structure. We must change the material out of which it is built. In this case the quality of the material determines the shape of the edifice. Of what avail can an overturning of the social structure ever be as long as the timber remains the same, as long as society is continually replenished with greedy, rapacious, or criminal humanity on the one hand and a mass of under-vitalized, lazy, and morally defunct individuals on the other? The social order is nothing else than a reflection of the inner world of man. If there were no craving in the human mind for education or religion, there would be no church on the hill-top, and no schoolhouse in the valley. Can it be anything but insanity to make war upon a mere reflection—a moonshine? In all social reform work the vital question must be: How can we change the mental and moral life of the community?

Let the anarchist who has never yet built a university or a church for the elevation or purification of man's inner world—let him throw away his ridiculous war hatchet, and join the forces which are seeking to purge the human soul of its selfishness, brutality and vanity; and he may hope to contribute his mite towards the much-needed change in the social order. In this great work the red flag is not only a positive obstacle, it is the most worthless symbol that was ever unfurled to the breezes of heaven.

Vest Pocket Lay Sermons

XII Multiple Personality

Agricola

MOST of us are walking shadows. We wear masks as we travel our appointed ways among men. No one can pierce the exterior that conceals a soul, and see what is really going on within. Even when we try to reveal our real selves, as in an autobiography, it is a sorry result we achieve; there are only shreds and patches, a partial and distorted views of the real personality.

No individual soul is a unit. It is a complex, made up of a thousand blended elements, many of them conflicting with others. Cavalier desires are often tied to a Puritan conscience; wild impulses of freedom struggle with ancient deep-seated reverence for authority. Laughter lies close to tears. Ignoble resolves contend with divine aspirations. We are ambitious, yet shrink from authority. We cower timorously before the blows of fate, yet are self-sacrificing heroes when a great crisis comes. Alternately we are buoyed by good fortune and depressed by adversity. It is mingled light and shade, comedy and tragedy, which the unfolding drama of every life reveals.

I am indeed more than the three Johns of whom Oliver Wendell Holmes tells us. I am John the Teacher, and John the Traveler, and John the Music-lover and John the Farmer. The latter bulks largest perhaps in the combination of Johns, but is no truer an index to my real self. You see I am a multiple personality as all souls are if rightly understood. Sometimes these different persons project themselves so feebly on the screen that they become mere blurs or blotches instead of a finely penciled picture. The truth is we live tandem lives and make use of our multiple personalities in chronologic succession.

In the moral realm man finds himself driving the flying steeds of desire and inclination that plunge in various directions. They take the bit reluctantly and are not amenable to soft words and sentiments. To manage them all and yet retain one's balance, to live serenely and consistently amid violent confusions,

is a terrifying task. No wonder living is a fine art, at once difficult and sublime. To chain a passion here, encourage a faculty yonder, to co-ordinate all qualities into a single harmonious unity, is the problem which each soul faces.

It is this fact of multiple personality which makes the religious problem so difficult and so slow of solution. Each soul contains both good and evil, and the two are often inextricably interwoven. There is no distinct line of cleavage with the good all on one side and all the bad on the other. If you strive to extricate the evil you will pull up the roots of many a good quality. Hence it is that every soul must be judged and sentenced to both Heaven and Hell.

How absurd to believe that a soul is saved or lost forever as the result of a single momentous decision for this complex of a wild, lawless, multitudinous, multiple personality.

Beasts, Men and Gods*

IF we had written a review of this book after reading the first hundred pages, or Part One, your reviewer would have joined in the chorus of praise which the prospectus of the book prints.

The whole thing is interesting, but one gets a little tired of strange Mongolian names before he gets through. The first third of the book, however, is not only unusual, but it is what Dr. Albert Shaw calls "the most extraordinary manuscript which has passed under the eye in years."

Here is the story of a Polish professor who was caught in Siberia when the Revolution broke over Russia. With practically nothing but a rifle, cartridges, salt, tea and money, he stepped back into the bushes while the Reds were surrounding his house, and was lost in a great northern wilderness in the dead of winter. This book is the story of his attempt to escape, of his wanderings for eighteen months before he got out through Urga. With fleeing officers of the disbanded "White Army" he first went south for hundreds of miles through Outer and Inner Mongolia to Tibet, over great mountain ranges, through endless forests, across barren deserts, and along and over frozen rivers whose rushing torrents broke up the ice with explosions like dynamite. Dead men who had been butchered by the hundred and left on the ice appear hanging on bushes where the spring freshets carried them. Great flocks of ruby-breasted birds come flashing through the dark northern forests. Comfort appears on the worst nights of the bitterest months from knowing how to place brush lean-tos up near blazing logs. Simple, childlike people do the kindest things conceivable and brutes in human form do the bloodiest.

The book is interesting also because it lifts the veil from the years just after the war in parts of the world about which we could get no trustworthy reports. It is amazingly interesting in the way it shows us vast regions, and millions of people, prophets, priests, warriors and simple shepherds, who go on oblivious of London, Paris or New York.

Gentle souls who know little about the beasts, gods and men of this world may be disappointed in the revelation the book gives of the fundamental importance of "he-strength," both for self-preservation and to help the race up from the level of beasts to the level of gods. When Ossendowski was brought before a Mongolian Prince who insulted him and appeared to be meditating his death, he didn't cringe, but snapped his fingers at the interpreter and said, "Who is he? High prince and warrior or shepherd and brute?"—a question which brought the Mongol up standing. Then when the Prince pounded on the table with his fist and drew his revolver, the Pole pounded the table in his turn with his whip, and said to the interpreter: "Tell him that he has the honor to speak with neither Mongol nor Russian, but with a foreigner, a citizen of a great and free state. Tell him he must first learn to be a man and then he can visit me and we can talk together." The table pounding did it and the great chief came humbly to him in ten minutes.

So when Buriats, Mongols and Tibetans came on him on the shore of a deep, swampy stream and demanded his surrender he said: "Then I can not hand you my weapon. I brought it from Soviet Russia, have had many fights with this faithful weapon and now I am to be disarmed by White officers. It is an offense that I can not allow." With these words he threw his rifle and his Mauser into the stream. Before he got done with them they were presenting him with a new Mauser, silver-mounted.

"A Struggle for Life," "A Dangerous Neighbor," "A River in Travail," "Three Days on the Edge of a Precipice," "The Barrier of Red Partisans," "In the Country of Eternal Peace," "A Bloody Chastisement," "On a Volcano," "Mysterious Mongolia," "In the City of Living Gods," "Before the Face of Buddha," these are the titles of a few chapters. They are lurid titles, and the story is a continual life and death struggle, but it is far from being just a book of horrors.

Probably some critics will say the author "drew a long bow," but they will be the critics who have never been out in the storms of this world. There is nothing much that could not have happened in the past few years, and nothing much failed to happen to Ossendowski. Unnumbered people had similar adventures, but most of them are dead, and among the few living it is rare to find one trained like the author to careful observation and precise statement and the dramatic ability to tell things.

The chapters dealing with Urga, the closed city, the city of the Living Buddha, are fascinating. Here lives His Holiness Djebtsung Damba Hutuktu Khan, or Bogdo Gheghen, Pontiff of Ta Kure, the incarnation of the never-dying Buddha, a god honored "along the Volga, in Siberia, Arabia and between the Tigris and Euphrates, in Indo-China and on the shores of the Arctic Ocean," known and revered in Mongolia, Mesopotamia, Persia, China and the country of the Himalayas. "Everything about him is dark, full of Oriental antiquity. This drunken blind man listening to

*Beasts, Men and Gods, by Ferdinand Ossendowski. $3.00.

the banal arias of the gramophone, or shaking his servants with an electric current from his dynamo, the ferocious old fellow poisoning his political enemies, the Lama keeping his people in darkness and deceiving them with his prophecies and fortune-telling, is, however, not an entirely ordinary man."

"Beasts, Men and Gods" is worth reading for adventure, for autobiography, for history, for marvelous description of cities unknown to us and a wilderness the like of which we have never seen, and for knowledge of seething masses of men who will help make some of the history we will live to see.

The Interchurch Report on the Steel Strike*

WERE it not for the "foreword" by Professor Jenks I think this book would attract little attention. For it deals with a defunct organization and with a question which now seems like ancient history. Moreover, without the authority of Professor Jenks' name, any sophisticated reader would immediately conclude that here is a piece of very elegant and shrewd propaganda put forth by the Steel Trust.

For in the first place the strikingly superior quality of the volume itself excites suspicion. It is a beautiful piece of book-making, printed in Putnam's very best style—the most expensive paper, wide margins, perfect typographical work, elegantly bound. Everything is exactly as it ought to be. It must have cost some one a pretty penny. Add to this the fact that the author must have given to the preparation of the manuscript at least a solid year of his life, and that he called to his assistance experts in the fields of economics and accounting who must be paid handsomely for their time and labor, and one is forced to the conclusion that the expense of the publication must be written in five figures. If this is a private venture, as the author indicates, several thousand volumes must be sold before the private venturer can hope to get his money back. Now it is incredible that thousands of volumes will be sold, for it is not a popular subject, interest in it is slight, the book will appeal to only a select few.

Who then finances this propaganda? Who is interested enough to advance a large sum of money to make such a publication possible? The question answers itself, and the answer throws suspicion upon the whole book. The author is so obviously out to "get" the Interchurch Report and the responsible committee, that his attempts are at times a little grotesque. For instance:

> "From the very nature of their business, ministers of the Christian religion have not the training or the experience to make such an investigation, or even to plan and guide such an investigation. . . . If, however, it seemed best to the managers of the movement to undertake such investigation, it was of prime importance both to the movement itself and to the public at large that the investigation be made by the best industrial experts."

Thus Professor Jenks in the "Foreword" condemns the ministers for doing their own investigating.

Now turn over five pages and read:

> "The most unfortunate fact about the Report is that on the face it is not the work of the Commission which the Interchurch appointed under Bishop McConnell. The title page says the Commission had 'the technical assistance' of the Bureau of Industrial Research of New York.' . . . The only way in which such matters could be dealt with by the Church even representatively would be through the official appointment of eminent church leaders who could and would take the time to carry forward all needed investigation by their personal examination."

Quoted by our author from a leading publication of the Presbyterian denomination.

So our author is obviously out to club this particular dog, and any stick will serve with which to do the thumping. Well, probably some of the blows are deserved, but what is the use of clubbing a dead dog? And now that we are raising questions, who killed the dog any way? Can it be the person whom the dog bit? And does this "Analysis" indicate that some one is afraid that the dog may come to life again? Who is it that is afraid? Who is so interested to make sure that the dog is not only dead but buried in such expensive fashion? Some one ought to tell us.

F. O. H.

*Analysis of the Interchurch World Movement Report on the Steel Strike. By Marshall Olds, with foreword by Jeremiah W. Jenks.

Verbal Brickbats

THE tendency toward physical violence leads to beating of children, knocking down of offending neighbors, assault and battery in case of annoyance by strangers and finally to war, the sum of all evils. The tendency toward mental violence leads to harsh words in the family, coarse and hurting condemnation in the school, overbearing domination of one class over another in industry and calling opprobrious names whenever the foreigner is mentioned, or one who is "different" in any particular is discussed. The reformer is liable to both these tendencies of behavior. The Ku Klux Klan and the excited "100 per cent American" show the ability to throw verbal brickbats; and also, in case of what seems to them need, to secure uniformity in belief or in action by tar and feather treatment or even by more murderous methods.

Reformers who would not use personal violence of the bodily sort, nay, even those most positive in non resistant principles as respects war, are often sadly given to the employment of cutting, biting, wounding words. They not seldom bear false witness against the neighbor who differs from them, because unable to see that two people may seek the right road yet move toward it from opposite positions, and seem to be wholly at variance one with another when what they

both try to reach is one goal. The besetting sin of the reformer is self-righteousness. He is so sure that "one with God is a majority" and he is that one, that he often brooks no divergence from his conception of what should be done to make this old world better. Emerson said in his day; "This is a time of multitudinous reforms. Every third man you meet carries in his waistcoat pocket the ground plan of the new Jerusalem." Of course these various plans were not identical. And there is abundant evidence that the author of each plan was sure that his was the only right one, and often quite as certain that all others were not only defective but either stupidly or purposely wrong.

We are now in another era of multitudinous reforms. We are now passing through another special and intentional attempt to make over the world. . . . Now we are faced with exactly the same intolerance of difference of method that was shown in the anti-slavery conflict, for example; shown also to some extent in the early stages of the woman-suffrage cause.

I was present when Mrs. Abby Kelly Foster, shaking her long black-gloved forefinger at Thomas Wentworth Higginson, who was presiding at a pioneer suffrage meeting, declared "Thou, Mr. Chairman, art my enslaver." This was her way of saying that she did not approve of any one taking office as he had done in the Massachusetts Legislature, but felt that her way and that of her husband, Stephen Foster, of repudiating the government and making it necessary for the tax-gatherers to take away their property rather than recognize the demand for taxation by paying the sum assessed, was the better one. To show utter resentment against the law which disfranchised women and had supported slavery as legal seemed to her alone the proper attitude of a real reformer. Yet events showed that there was some value to the cause in getting inside the legislatures those who would vote for justice to women.

The way in which William Lloyd Garrison and those most closely associated with him read out of the abolition movement all who could not subscribe to his slogan, "Immediate and unconditional emancipation," showed intense conviction and may have been an essential part of the line-up of the abolition forces. Yet had there been a moderate party strong enough to insist successfully upon gradual emancipation, under a law requiring compensation to owners for that which had been legally acquired as "property," and securing a generation of education for blacks and whites alike, in the Southern as in the Northern States, it might have been possible to free the slaves and avoid the Civil War whose baleful effects even now make the black man's lot so hard. So long as there was a ghost of a chance for such avoidance of war by the use of the English plan of emancipation, it was of doubtful wisdom to shut out of the abolition party those that favored that plan. The elevation of a method above, or beside, a principle is always a dangerous and dogmatic action. It always leads to harsh words that tend toward war itself.

To-day it is the peace question that is ranking the sheep and the goats in moral conflict. And to-day there are those eager to read out of the peace party all who favor measures of which they themselves to do not approve. . . .These are and should be respected. They are temperamentally of intense mental contrasts. Whatever their theology they are of Calvinistic fiber. Things, and people themselves, are either good or bad to their ideas. It often fails to occur to people of this temperament that they are not infallible and that there is a possibility that they may be mistaken not only in their estimate of people but in their outlook upon social movements. There is a certain intellectual violence of temper in the dogmatic assumption that one can be so wholly right that all who differ must be wholly wrong. It is not possible, so some wise people have thought, to be so really sure that we and our special crowd are alone in possession of the truth as to justify either ridicule or wholesale condemnation of those who differ from us.

There is one and one only *principle* in the peace cause. It is this: We believe in and work for, as a supreme good to the human race, the substitution of law for war in international relations. Each one of us adds, if in earnest, some allegiance to a favored method of reaching the realization of that principle.

We may feel deeply, and of right should do so, that the method we have chosen, in the circumstances as we see them, is the best one. But any student of history knows that "Good moves in a mysterious way its wonders to perform" in the conquest of evil. Any humble truth-seeker knows that the way that seems most logical is often the way most surely prevented and that many devious paths may lead at last to some great highway of advance.

Let us not in this world-crisis, the most awful that the children of men have ever consciously faced, mistake the spirit of peace and think it has to do only with physical acts. It has equally to do with the temper of mind and the quality of human sympathy. Let us strive for the unity of the spirit which is the only lasting bond of peace and make our words fit our yearning for good will among all the children of men!—*Anna Garlin Spencer, in Unity.*

That We May Have a More Powerful Leader

From a live Massachusetts correspondent:

Also a suggestion as to correspondence for *Leader*. The writer is supposed to act as correspondent, but it has appeared in the past that news, as such, printed generally two weeks after events happen, ceases to be interesting, and therefore to save considerable space perhaps in your paper—which is rapidly becoming very much up-to-date and more interesting—would it not be well to have a general Massachusetts letter, same as some of the other states? Personally, I can not see where notice of a "bean supper" or similar events chronicled two or three weeks after having occurred is of any interest to the general reader, and would appear as a *"post mortem"* to the people who were interested in it. Your last two or three issues have certainly been good, readable papers. (But we do have a Massachusetts letter—written by the State Superintendent—just as we do from other states.)

From a member of a Greater Boston Church:

Why not a conspicuous space, say on the editorial page, for a church calendar? If it occupies a position of prominence it would serve a very useful purpose. An account of "what a wonderful time was had by all" is not so interesting to me as a chance to be "one of those present." I know that "space" is limited, but this surely should not be neglected and should be headed "Coming Events," with particulars following.

From one of our prominent ministers:

Let me tell you how much I have appreciated the *Leader* since you became associated with it. You have been handed clubs and brickbats, I know. Some of the "Irish confetti" has found its way into the columns of the paper itself, which is well. It gives us all a chance for a whiff. But never mind. It will be a long time yet until we learn how to be Universalists! A lot of our fellows don't understand that you can oppose a movement, like the Ku Klux Klan, from great, universal motives of tolerance and justice *without* becoming partisan on the other side. But that's their infirmity, not their fault. Keep up your courage and keep up the fight. It is worth while.

From a western minister:

A page of "What the Church-World is doing and thinking," items gleaned from other denominational papers, would bring to Universalist readers information that many of us have neither the opportunity nor time to find out for ourselves.

From another western minister:

Let me congratulate the staff upon the general improvement of the contents of the paper for the last six months. I like your choice of material and where the emphasis is being placed. I wish, however, that we might have more interpretative material on Universalism and its philosophy from the pen of some of our strong men.

The National Memorial Church and the Perin-Cate House

More Comments

It is highly gratifying to know that the *Leader* is really leading. The paper has been steadily improving, and the January first issue should reassure all our people and summon them to new achievements. The pictures of the Washington Church and the Tokyo Home are admirable. They can not fail to convince all that we are putting our hands to worthwhile tasks.

W. C. Selleck.

Riverside, Cal.

The challenge of the New Year *Leader* would put life under the ribs of death—I have decided not to die just yet.

F. A. Bisbee.

Miami, Florida.

The New Year's number of the *Universalist Leader* was splendid, the presentation of plans for the Washington Memorial Church and Perin-Cate Home informing and interesting.

The Universalist Church will meet the call of its leaders. These things shall ye do and greater.

John S. Cook.

Miami, Fla.

If Universalists have faith in their faith the New Year's number of the *Universalist Leader* can not help but create a growing interest in the missionary program of our Church. All should hear the call. Come over into Tokyo and Washington with both prayerful and financial help.

N. E. Spicer.

Sycamore, Ill.

Oh yes, sure. The New Year's *Leader* was great. It inspired all readers with new life for the Church we love and the institutions which it will sustain, hastening the day of the triumph of universal love and brotherhood.

O. G. Colegrove.

Mitchellville, Iowa.

The New Year's *Leader* reflects great credit upon all who had a part in making it what it was—a splendid journal, in form and contents, of which we all are proud.

Theodore A. Fischer.

New Haven, Conn.

No doubt the Memorial Church at Washington and the Perin-Cate House will be a "Great Beacon Light." The New Year's *Leader* is an inspiration. Success to it.

Ira W. McLaughlin.

Springfield, Ill.

My people were greatly pleased with the New Year's number of the *Leader*. They were pleased because it was the forerunner of something definite. There has been too much theory and not enough "do." Let us get away from the mole-hill and get into the mountain.

M. G. Linton.

Clinton, Ill.

1. I have seen the pictures and am glad it is to be a "meeting-house" and not an engine house.
2. I have read the descriptions and am glad it is to be a full-orbed church "plant."
3. I have personally viewed the premises, the real estate, and am glad the location is on an avenue of present worth and infinite possibilities.
4. I am glad you have "thrown Rice" at the happy pair, *i. e.*, the General Convention and the Washington parish.

Harry Adams Hersey.

Muncie, Ind.

The New Year's *Leader* was excellent. This reminds me of Addison's words: "'Tis not in mortals to command success, but we'll do more, deserve it." am mighty proud of my paper.

Thos. M. Murray.

Eldorado, Ohio.

In regard to the New Year's number of the *Leader*, I wish to say that it is one of the best I have ever seen. All who received the copies that were sent me join me in its praise. Hope you will get many subscriptions. Any way please begin my subscription with current number. Hope Universalism will have a great and notable year in 1923.

Gustave H. Zastrow.

Boone, Iowa.

The New Year's issue of the *Leader* was splendid. The paper grows upon one, and while four religious papers come to my desk, I read it with the keenest interest.

The Washington project is worthy of the utmost concentration and sacrifice. The great cities must hear from us in a larger way than in the past. We have a message which should inspire great preaching.

George Wood.

Webster City, Iowa.

The New Year's number of the *Universalist Leader* is an inspiration and a delight. Our Church is surely going forward. He must be dull indeed who does not rejoice in the new day that is dawning for the Universalist Church.

Harry E. Townsend.

Westbrook, Maine.

The New Year's *Leader* came duly and I read it thoroughly. This is one of my habits which I count a good one. The motto of a certain missionary publication is "No information, no inspiration." Adapting it I would say of the New Year's *Leader*, "Great information, great inspiration."

G. W. Sias.

Turner Center, Maine.

The New Year number of the *Leader* brought the Washington Memorial Church and the Perin-Cate House, and it is now "our church" and "our house." It is a great work for 1923 and among Christian denominations we'll be a bigger, busier, happier family.

Harriet B. Robinson.

Old Town, Maine.

The New Year's issue of the *Leader* was wonderful. The National Memorial Church plan and that of the Perin-Cate House are worthy of our noble and illustrious dead whom they will immortalize. Both buildings will be a practical expression of true Christianity, memorials to fittingly set forth the spirit and aims of Universalism. A great Temple of Peace in Washington. A means of the preservation of World Peace in Tokyo.

P. S. The Jan. 13 issue is mighty fine.

M. L. Hadley.

Hallowell, Maine.

Thanks for the Near Year's *Leaders*. A wonderful number. Measure up to such a standard each week and the *Leader* must soon become recognized as the finest and best religious journal procurable. The Memorial at Washington and the Perin-Cate House are objects that ought to enlist the unqualified support of every Universalist.

William J. Metz.

Lockport, N. Y.

I rejoice in the plans for the National Memorial Church:

1. Because it is designed by an architect of high repute who has a keen sense of both the religious and historic values the church would symbolize.

2. Because the group of three buildings, "House of Worship," House of Study," "House of Service," visualizes the trinity—worship, religious education, human service—in which we believe.

3. Because, while worthily representing us in the nation's Capital, a structure that will not suffer by comparison in a city of monuments, it is not a pretentious monument, but a spiritual home of a worshiping and working church of living souls.

Frederic W. Perkins.

Lynn, Mass.

The stones of our "Memorial Temple" in Washington and of our "Prophetic House" in Tokyo must be cemented with love, which, hardening into brotherhood, shall endure until there shall be neither East nor West, but one family of nations federated into the spirit of Christ.

Stanley G. Spear.

Roxbury, Mass.

I am always impatient for the coming of the *Leader*. It has been the greatest inspiration of my ministry. The New Year's number thrilled me with pride. On to Washington and across to Tokyo is the clarion call.

Hervey H. Hoyt.

Waltham, Mass.

From the artistic frontispiece, which blended so cleverly the two great institutions our denomination is to erect, to the last page of humor and book advertisements, I regard the New Year's number of the *Universalist Leader* as a model of religious journalism.

R. K. Marvin.

Franklin, Mass.

The manifestation of the spirit in us will be judged by the world by the efficiency we show in producing beautiful work. The New Year's *Leader* testified well to the progress of our Church in inward life and outward form.

Owen R. Washburn.

Marlboro, N. H.

I like the new *Leader* as a distinct improvement on an already good thing, as all living things must be.

M. L. Cutler.

East Jaffrey, N. H.

There is a general feeling in our parish that "week by week, in every way," the *Leader* is getting better and better. The New Year's number was no exception to the "better *Leaders*."

Herbert Frank Moulton.

Fort Plain, N. Y.

The memory of our heroic dead is a great spiritual asset of church and nation. To erect a living memorial will not merely honor them, it will conserve our own most valuable resources.

Arthur W. Grose.

Brooklyn, N. Y.

AGAIN THE KU KLUX KLAN

To the Editor of the Universalist Leader:

It seems to me that the *Leader* should not end the discussion of the Ku Klux Klan with the "Once More" of Jan. 20. The theological professor who writes that adds to, rather than removes, the necessity for saying more.

That writer exhibits his failure to grasp his subject, or indulges in a dangerous bit of rhetoric, when he says, comparatively early in his article, that, if he could learn that the K. K. K. had tarred and feathered or ridden on a rail some war profiteer, he would "be tempted to join the order." If he means what he says, he is making a mistake made by many people in whose case it is not as surprising as in his—the same mistake, indeed, that is made by the decent citizens who join the Klan, that of assuming that the Klan's principles are right or at least not so very bad, if directed toward people who deserve bad treatment.

How dangerous that idea is should appear from even a moment's thinking.

In the first place, is it not perfectly clear that, if a war profiteer may, without serious blame, be lawlessly handled by those who consider war-profiteering very bad, the precedent, in abrogation of law and order, is set for the tarring and feathering and rail-riding of anybody by those who do not like his ways and works—of a theological professor, for example, by somebody to whom theology in general or in particular is obnoxious?

In my way of looking at it, a war profiteer is about as objectionable a citizen as can be cited; he should go to jail, when he lawfully can be sent there. But the hand which is lifted to inflict upon him any other punishment than that prescribed by law or in any other manner than by law provided, is a lawless hand lifted against our government and our institutions.

The "moral" of the article in question seems to me, however, the most unfortunate part of it. In effect and almost in so many words it gives away the whole position of law and order. It lacks very little of saying that, since certain evils exist, the Klan's attack upon them and its methods of attack are justified until the evils are removed, that law-abiding Americans have no logical right to demand that the Klan stop its lawless procedures until we have removed the things on account of objection to which the lawless procedure is resorted to.

I reason directly to the contrary. If the Catholic be a menace—which I do not believe him to be—if the Jew be an objectionable citizen and neighbor—which I have never found him to be above the Gentile—yet the exciting of race and religious prejudice against either, and still more the employment of lawlessness against either, is an offense against our institutions and a menace to our ideals so much graver and worse as to present the more imperative issue.

Instead of agreeing with the Klansman that I will tolerate his conduct and recognize it as justified while I labor for the removal of the alleged excuses for it, I will demand that, first, he recede from his lawless and un-American course and then, fairly, openly and in citizenly fashion, in the open court of public opinion, state his case against either Catholic or Jew. If either be operating against the laws of the land or in contravention of the principles of the land, I want to know it, but I will listen on that or anything else to no man or men who ride at night in disguise and practise either lawlessness or the terror of lawlessness.

Although the writer whom I am criticising has seen fit to conceal his identity, I am willing to reply in the open.

William P. F. Ferguson.

Franklin, Pa.

* * *

EPISCOPAL CHURCH "BREADTH"

To the Editor of the Universalist Leader:

In your article in the *Leader* of Jan. 20 entitled "Broad Enough to Include the Narrow," you praise with what seems to be considerable enthusiasm the breadth of the Episcopal Church, quoting with seeming approval the saying of a "veteran Congregational minister" that "the Episcopal Church is the broadest fellowship theologically in the country." You add: "It has in it more different thinkers than any other communion. It draws one because his old church home is too broad and another because it is too narrow," etc.

May I be permitted to inquire just how far this great breadth extends and just what it means? Does the Episcopal Church recognize the Methodist, Presbyterian, Baptist, Congregational (not to say Universalist or Unitarian) Churches as equally Christian with itself? Does it allow its clergy to exchange pulpits with the ministers of any of these churches; does it recognize the ordination of these ministers as Christian ordination, or the ministers themselves as real clergymen or "priests" qualified to administer the Christian sacraments? Then where is the breadth? None of the other Protestant Churches draw their lines so narrowly as this. As a fact then, is not the Episcopal Church the narrowest of the Protestant bodies, instead of the broadest?

There is another matter quite as vital. It is sometimes said that an Episcopal clergyman can preach in his pulpit almost anything he pleases, even Universalism or Unitarianism, if—if—! If what? If he has been ordained in the Episcopal way, which includes a declaration that he believes in and will teach virtually all the doctrines of Orthodoxy; and further, if he will at every Sunday service use faithfully and without abbreviation the prescribed Episcopal Church liturgy, and thus declare before his whole congregation and before God his continued belief in the very worst of the old dogmas.

Is this breadth? If so, is it not breadth associated with and obtained by means of what, outside of religion and churches, men do not hesitate to call dishonesty, hypocrisy, falsehood—namely, the saying of what one does not believe, or the declaration at one time of one thing and at another time the exact opposite? Do we want breadth on such terms? Indeed, is it real breadth? Is it anything else but intellectual and ethical lawlessness, anarchy, in belief and in speech?

I think the Congregational denomination, and several others that maintain a congregational form of church government, are able to have and do have more real breadth (honest breadth) than the Episcopal. Ministers of those denominations who grow liberal

in their belief and wish to speak their honest thought in their pulpits are not compelled to recite creeds and use liturgies which they no longer believe. If they can educate their people and carry their church along with them in their growing thought, they are often able to do a liberalizing work which is honest, and hence of value.

But is any manifestation of intellectual liberality or breath that is purchased by or associated with double dealing, with "mental reservation," with insincerity, with saying in creed or liturgy that one believes what one does not believe—is that good? Or is it seriously evil? Is not an honest Orthodoxy, even if of a very benighted kind, better than that? Jesus condemned nothing so severely as hypocrisy, as insincerity.

In many respects I highly honor the Episcopal Church. But I am unable to believe that we have any right to praise or congratulate it for its breadth or liberality until it recognizes other Churches as equally Christian with itself, and until it either lays aside or radically changes its outgrown, backward-looking, medieval, wholly Orthodox, and in not a few respects benightedly Orthodox, creeds and liturgies.

J. T. Sunderland.

New York, Jan. 24.

* * *

"ECCLESIASTICAL BIGAMY"

To the Editor of the Universalist Leader:

And John said, Master, we saw one casting out devils in thy name; and we forbade him because he followeth not us. Jesus said unto him, Forbid him not, for he that is not against us is for us. (Luke 9 : 49-50.)

With all fraternal temper may the dear Lord's reply be our answer to any aim of limitation to the work of the Christian ministry. Or if that is not ample warrant for any humble follower of the Master to carry his message to all humanity, his universal love for humanity, then reverently meditate on this, our Lord's prayer:

I pray that they all may be one even as thou, Father, art in me, and I in thee. That they also may be one in us. (John 17 : 20.)

Last Sunday after the morning service and school with the Essex Universalist Society, I drove to West Gloucester to lead the Christian worship in the Congregational society, using the same gospel message of our Lord, as is my custom.

On reaching home, yearning for some spiritual uplift, I turned to the *Leader*, and unfortunately read the denunciation of those of our faith who follow the Head Teacher of us all, and go about, and as they go preach.

"Liberalism of this slobbering kind gets us nowhere." "Either these men are loyal to the Universalist Church or they are not."

If liberalism of this Christian spirit gets us into a Church of Christ broader than any single division of Christ's Church, then proudly will I take the rebuke and toil on, a Universalist not fenced in by any organization, led only by Christ's divine Gospel. Let us be Universalists, following God and Christ's teaching in the Universal.

As Faber so helpfully says:

But we make God's love too narrow
By false limits of our own,
And we magnify His strictness
With a zeal He will not own,
If our love were but more simple
We should take Him at His word,
And our lives would be all sunshine
In the sweetness of our Lord.

I am not "casting about for some other communion," but just carrying my Universalism into the Church Universal.

W. H. Rider.

Essex, Mass.

* * *

THE TIME TO UNITE

To the Editor of the Universalist Leader:

"Let us unite." Whether we call ourselves "The United Free Church," or some other name, is of secondary importance. Let us hold back no longer, but begin at once the larger work of combining the Universalist and Unitarian denominations in 1923. The New Year is still new enough for us to forget old feuds, old fights, old differences, old names, and resolve to bring to pass a new and greater Church.

Loyalty through sacrificial and faithful service to the Church is of supreme importance to the growth and permanency of our denomination. But our chief aim as a denomination is to carry on the work begun by Jesus. If we can do this more effectively, touching a larger number of lives, through a union, then let us unite.

During the past few years the Unitarian and Universalist denominations have gained new strength and vigor. Both are busy seeking the attainment of greater educational and missionary objectives. Both are able to go ahead at their own work, in their own way and alone. Yet the time to unite is when we have the most to give to each other. A union of weak and dying denominations would hold little promise. A union prompted by fear of extinction is not desirable. But a union because of a love and a desire for greater service to a greater number is highly laudable.

United as we now are in the worship of God and the service of man in the spirit of Jesus, as individuals and as churches let us take steps to perfect an organic union in 1923.

Edwin Cunningham.

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of the Icebergs and the Fog

I JOURNEYED upon the Ocean, and I was approaching mine own Country. And the Ship drew nigh unto the coasts of Labrador, and there were Icebergs and Fog. And that is a Bad Combination.

Now it came to pass at night, that I rose from my Berth, and walked upon the Deck. And the Deck was Vacant, save that I discovered in a Deck Chair, Hunched up, and wrapped in a Rug, an Old Ship Captain, who was not then in service, and was returning from a trip that he had taken to Europe for Pleasure. For always before when he sailed, it had been on Business, and he wanted to see how it seemed to sail and have No Responsibility.

And I sat down in a chair beside him, and I said, How is it that thou art not asleep?

And he answered, and said, I thought this was a Pretty Good Night for a man to be on Deck.

Now I meditated concerning this matter, for I knew that this Captain had sailed his ship through much Ice and Fog, and I was interested in the fact that he was Nervous. And I said, We are going only at Half Speed.

And he said, Peradventure we hit an Iceberg, wilt thou kindly inform me how much difference it will make, as we go down in the Deep, Cold Ocean, whether we hit it at Half Speed or at Full Speed?

And I said, Captain, thou dost interest me. For thou art an Old Sea Dog, and thou knowest all the Fogs that gather off the Grand Banks, and thou art the most nervous man on Board.

And he said, Thou art right. And the reasons are these. In the first place, I know the Dangers as these Landlubbers do not. Every Old Salt doth fear the Sea. It is only the Inexperienced and the Foolhardy who treat the Ocean with Disrespect. In the next place, there is nothing I can do about it. Peradventure I were on the Bridge this night, in command of this Ship, then should I be brave, and no man should see me tremble. But when there is danger, and I have nought to do but stay below like a Landlubber, then am I timid and I can not remain in my Berth. Yet would I not have any one know it, for I have spent my life upon the Sea.

And I said, It would not surprise me to know that every Old Salt is affected in Precisely the same way, and I think that I should be. And this do I believe, that if I were the Master of a Ship, I should be a man of courage when there was responsibility resting upon me, and a man of Timidity when I had nothing to do.

Now this have I seen among men, and perhaps more often among women, that though they seem weak and frail, yet is there that in them which their good God put within them that causeth them when the Emergency Cometh to rise and meet it bravely, though the thing that they were called upon to do seemed impossible. And I have seen strong men who grew faint at the sight of a small fear, when there was nothing that they could do to help.

* * *

THE UNKNOWN SOLDIER'S AMERICANISM

THE letter quoted below was addressed to the Atlanta office of the Ku Klux Klan, and a copy was sent to the *New York World* to ensure its publication. The writer was a major in the A. E. F.

WHO WAS THE UNKNOWN SOLDIER?

Was He Eligible to the Ku Klux Klan?

Sleeping in the National Cemetery of Arlington, honored as the first of our national heroes, bearing the decorations for gallantry on the battle-field accorded only to the pre-eminent, lies the body of the Unknown Soldier.

He was selected from a number of unidentified men who fell in France. It was enough that he had served and fallen. He represented the very essence of America's sacrifice. His anonymity is the vital circumstance.

Nobody knows from which division, regiment, battery or company he came. He was a simple soldier who died on the field of duty and now typifies the price we paid in war. Nobody knows and nobody should care whether he came from North, South, East or West. His name is a mystery. His religion was not discussed.

But the Unknown Soldier was 100 per cent American. He may have been a blue-eyed O'Brien of the old 69th who did his full duty with the memory of Father Duffy's voice as his inspiration. He may have been a Cohn or Goldstein of Whittlesey's Lost Battalion. Perchance he was one of those Negro boys of the old 15th Infantry. Maybe he was just some other American soldier, who laid his life on his country's altar.

When this Unknown Soldier was bidden to the great festival of death he proved by his sacrifice that American citizenship can not be measured by rules of bigotry. Nobody asked him whether he was a Jew, a Catholic or a Negro before allowing him to defend his country's honor with his life.

Now, if this unknown hero should be identified in the future, is it possible that bigotry should strip him of the honors bestowed by a grateful world? Suppose, for instance, he should prove to be a member of one of the classes debarred by the Ku Klux Klan!

Harry Vaughan.

* * *

UNIVERSALIST COMRADES EXECUTIVE BOARD MEETING

Ralph W. E. Hunt

The Executive Board of the Order of Universalist Comrades held its quarterly meeting at the Hotel Commodore, New York City, Jan. 15, 1923.

A large amount of routine business was attended to and reports showed the Order in an encouraging condition. A men's brotherhood in the Universalist Church is an assured fact, the Comrades have come to stay as an integral part of our Church life. The reports show that the Comrades are building on true spiritual foundations. The growth in membership is not a mushroom one but is steady and sure. There have been over 7,000 men recommended to date, of whom over 2,700 have already been entered in the Order, an increase during the year of more than 700 men. There are sixty-two local chapters, an increase of twenty-four, and more are now organizing. Our ministers and local churches more and more recognize the need and the importance of mobilizing their men into real service units. The next nine months undoubtedly should see a chapter of Universalist Comrades in every live Universalist Church in the country.

The National Board is stressing the Life Memberships of $25, as this money goes into the Permanent Administrative Fund now to be administered by the Trustees of the General Convention, the interest only being used for the administrative work of the Order.

The Board also passed a resolution urging the National Office to press the collection of annual dues ($1 per member exclusive of life members). Where there is a Chapter the dues are collected and forwarded by the local officer designated for that purpose to the National Secretary. Members-at-Large send their dues direct to the National Secretary. An increasing number of Comrades are sending $2 to cover a two year period. One dollar paid now takes care of the year until October, 1923.

State Chapters (wherever organized) should collect the national dues from the local chapters. A little more team-work of local and state officers will lessen greatly the collection expense of the Order, reducing it to an insignificant item.

If you are not a Comrade send your name and one dollar (or $25 for Life Membership), and thus give your own moral and financial support to the great forward movement of the liberal Christian men of America. The Comrades stand for a better world made possible by helping God to complete humanity.

The Board created a National Committee to study the question of plans of work for local chapters, plans to be submitted later when the Washington-Tokyo Campaign is near completion.

Committees were appointed for the Biennial Meeting and Banquet in Providence, October, 1923.

Fred C. Carr of Rhode Island was named as chairman of .e National Laymen's Sunday Committee for 1923.

Ralph W. E. Hunt of Maine was elected editor of a Com- .des Page to be arranged for with the management of the *Uni- rsalist Leader.*

A strong resolution reaffirming the Comrades' tender of rvices to the General Convention for the Washington-Tokyo ampaign was unanimously adopted. This resolution pledged ne Comrades to accept whatever campaign tasks were assigned, nd to support in every way Dr. Lowe, the Director-General of ne Campaign. It also carried the suggestion that by the sale memorials a large sum should be realized, and the Comrades re willing to also undertake this. A united Order awaits the ord to advance in this new Crusade for the Master.

The January Board Meeting of the Comrades was in our pinion the best yet as a prophecy of richer service ahead. The eports were encouraging, and the forward steps taken shall lead o successful achievements in the great things that the men have ndertaken.

* * *

DIFFERING WITH THE HERALD

There are those who object to taking the *Herald of Gospel iberty* because "it says things with which they do not agree." et over against these few is an ever-increasing number in the Christian Church who are coming to feel that they desire to ead periodicals which strive to give a thoughtful and serious Christian interpretation of events and things whether they just xactly agree with all they say or not. They see that this is the nly way by which any one ever can learn. They are coming to now that the only healthy mind is an expansive one, one which keeps the road open ahead, one which is ever seeking to find arger and finer fields of truth than any into which it yet has en- ered.

Folks mentally alert always welcome viewpoints other han their own. They buy books and periodicals which teach iews different from those of their own political party or religious chool of thought. They want to know how other earnest and Christian thinkers look upon these things.

It is always a sign of happy promise for the future of any one when he indicates a willingness good humoredly and in sweet emper to give honest consideration to opinions radically differ- ent from his own. And a refusal to do this is a sure prophecy of intellectual stagnation and spiritual atrophy. It is only he who has the mental timber to make an honest and good-humored study of opinions and teachings with which he disagrees, who can hope ever to make any real contribution to the world in any posi- tion where thinking is required. Some weeks ago one of our successful young pastors who had come to realize the truth of this, wrote us as follows:

> "I am free to say that there have been times when in reading the *Herald* I have felt stirred to the point of disagreement—almost resentment at times. That is because we are all so differently constituted, and you and I each insist on our right to think for ourselves. I believe I am coming more and more to the place where I can have greater respect for the man who honestly differs with me on a matter of conviction. I hope so anyhow. And I certainly do appreciate your efforts to make the *Herald* worth while, even while I hold to my individual right to disagree with some of the things contained in it. I do not think I ought in any way to allow that to hinder my feeling of fellowship in service."

It is only to such young men as this letter reveals, men who keep their minds open and alert, men who are willing to read the things which will make them think in larger circles than those to which they have been accustomed, men who have not closed their lives to new sympathies and new duties and who have the strength of character to lay aside much-cherished theological and political convictions because they are no longer tenable in a really Christian interpretation of God and His world, and who have the grace of God and the spirit of Christ in their hearts sufficiently to enable them to differ radically in opinion from their brethren without allowing it to hinder their "feeling of fellowship in service"—it is only to men and women like these to whom the Church can look now and in the years to come for safe and competent leadership. Any other attitude will be as disastrous to the Church as it is stagnating to the individual.—*Herald of Gospel Liberty.*

* * *

HEADLINES ARE TAGS, NOT NEWS

When you read the newspaper, what do you read? Some one said lately of a certain acquaintance that he read the headlines and persisted in thinking them news.

Any commuter into New York or Chicago will tell you that most business men "get through" their papers between Yonkers and Grand Central, or between Evanston and the Northwestern Terminal—say twenty minutes of more or less interrupted reading. Of course they read little but headlines.

All through the day people say to each other, "I see by the paper," so and so. What they mean is that they have seen something in the headlines. They may be all astray as to the actual news.

Headlines are not written by the reporters or the correspondents who send in the news to the papers. The man who does write them is hampered by the number of letters he can get into a line, and by various difficulties growing out of office style. He must read the copy at top speed and put on "heads" while the "dead line" draws threateningly near. For a paper is run on a far more rigid time table than is a railway.

Do you remember the case of those "750,000 Epworthians" who "voted" in this paper for Edison and Volstead as among the world's ten supreme geniuses?

If you do, you will recall that not over a hundred youngsters, in the friendly frivolity of the P. C. C., gave relative grades to some seventy famous or notorious names which had been arbitrarily selected by the P. C. E. It was about as serious a performance as a snake dance between halves at a football game.

But when a correct though brief statement of this grading got into the Associated Press, it was given some fearful and wonderful "heads" by the copy readers who prepared it for their papers.

And on the strength of those heads we were lectured by the *New York Times,* featured, in full page, with cartoons, in the *Brooklyn Eagle,* and held up to the scorn of the intellectuals by the *Freeman.*

This last paper headed its editorial, "Gazing on the Great." After reading that column or more of solemn twaddle, we knew we had found one paper which would have no trouble in believing that Andy Gump was running for Congress.

If you must read headlines, don't mistake them for news.—*Epworth Herald.*

* * *

JAPAN RETURNS SHANTUNG

One of the most encouraging signs of the adoption of a new international ideal among the nations is the restoring of Shantung to China by Japan. It took a good deal of argument and negotiations at the Washington Conference, but Japan acted very generously and courteously in the whole matter. As a recent editorial in the *New York Times* remarked, "The only real pressure brought to bear upon Japan was moral, and in creating this power the Churches in America played an important part."

The condition of Shantung is far from happy, but this instance of political action which has not been at all common in the history of nations should be noticed and all credit given to Japan. Perhaps it is no credit to be good, but it does take some superabundance of goodness, considering the ethical standards of nations in the past, to do an act of this sort.

(*From Bulletin of the World Alliance for International Friendship through the Churches.*)

Home and Children

AT EVENING TIME

I know not what the long years hold
Of winter days and summer clime;
But this I know: when life grows old,
It shall be light—at evening time.

I can not tell what boon awaits
To greet me, with the falling night;
But this I know: beyond the gates,
At evening time, it shall be light.

Thomas Curtis Clark.

* * *

A CHURCH PICNIC IN JAPAN

Alice G. Rowe

I DO not know whether Mr. Kawabata brought the idea of a church picnic back with him from America, or whether it was imported by some missionary. But, however it came here, the idea certainly received a cordial welcome, and, long may it flourish! Want to hear about it? All right.

The day chosen was Oct. 17, a national holiday, the celebration in honor of and thanksgiving for the harvesting of the first rice crop. The weather was ideal, for the trip we took would have been much too strenuous earlier in the season.

About fifty members of the Tokyo Central Church, mostly Blackmer Home girls and young college students, with the entire missionary family in Tokyo, from Dr. Ayres down to little Ruth Stetson, on her father's shoulders, met at the railroad station near the church at about nine o'clock.

How we foreigners did enjoy that ride through the fertile farm lands and how we did wish we could get pictures of the quaint farm home settings all so characteristically and picturesquely Japanese, with groups of thatched roofs nestling among huge pine trees or almost hidden by bamboo thickets.

But the stops at railroad stations gave nothing better worth snapping than hundreds of similar small town depot settings at home.

After almost three hours we arrived at a village called Asakawa, and there, with almost the entire trainful of fellow pilgrims, we started on a long climb up to the top of a mountain called Takaosan.

We walked through the village along a road having on either side a ditch running with cold clear water from the mountain above. The streets of the town were most picturesquely decorated with small white towels lettered in blue characters, on flag staffs, these symbolizing, we were told, the purification of prayers at the nearby shrines.

The road up the mountain was well graded and well kept, and for the first couple of miles, perhaps, above the town, led through a grove of enormous cryptomeria and pines. All along the way at intervals were small shrines, and at convenient locations were tea houses and rest stations. We stopped at one of these and ate our *obento,* or box-lunches, with tea.

The second half of the journey was rather harder than the first, but more interesting, as we caught glimpses far out below us on to the plain, and across to where Mt. Fuji should have been, but was not to be seen for mists.

As we neared the summit we saw more and more evidences that this was a sacred locality. Big rocks covered with inscriptions, stones like country churchyard tombstones, quaint stone lanterns, and a long, high, picket fence, each picket topped with a little roof (excuse the irreverent description), each picket covered with lettering showing the donors of gifts to the temples above.

The temples, grouped most artistically, occupied

TAKAOSAN TEMPLE

several acres. In one of them there was a ceremony going on which we were fortunate enough to see, or hear, I don't know which to say.

We went, with hundreds of others, up on to the porch-like balcony running around the open room within, where the service was going on.

Little girls, about twenty, dressed in ceremonial costumes, sat in two rows facing each other, with baskets of fruit before them. Beyond, in an inner room, were many priests in gorgeous brocaded satin, white and yellow, antique costumes. These were chanting a low, rather musical, though monotonous, prayer. Other priests went around the temple replenishing the candles on large prayer wheels. These candles were about the size of half a new lead pencil and were not allowed to burn out, but were removed and the new ones replacing them lighted from the old ones, which were then extinguished.

None of the Japanese spectators seemed to have any more interest in the ceremony than we, simply staring awhile and moving on to the other temples with no act of devotion that I could discover.

There was, however, a dignity and solemnity about the whole which, I noticed, caused our American men to remove their hats as they stood there, in respect to the other man's religion.

Beside this temple was a shrine covered with offerings of fruits, grains and vegetables. Back of this rose a precipice, over which were scattered many small statues of grotesque figures.

Steep stone steps led to other groups of temples above. At any of these people might be seen to stop throw a coin or coins into a stone receptacle resembling a sarcophagus, then, facing the temple, clap the hands three times, then folding the hands say a prayer

One temple had beside it a lamp post sort of ructure having two groups of heavy iron rings hang- g from hooks. Men standing balanced, astride, ı small posts, tried their strength by attempting to 't the rings from one hook to another, which were m's length above them. I gathered that this as a sort of prayer stunt, but could find no one who new much about it to tell me. English was rather arce, or our good Christians knew nothing about ese heathen customs.

It was a tired but happy crowd that hiked back own the mountain, some stopping on the way to etour to see a waterfall famed as a cure for insanity. s none of us were willing to admit that state of mind, e none of us tried its virtues as a shower bath.

Not even the terrible jam we got into on the rail- oad platform, where a small boy (not ours) managed fall between the moving train and the platform nd was hauled up unscratched, nor the uncomfort- ble ride home in the overcrowded cars, could lessen ur good spirits nor take from us one bit of the joy that perfect day.

* * *

THE LAND OF STORY-BOOKS

At evening when the lamp is lit,
Around the fire my parents sit;
They sit at home and talk and sing,
And do not play at anything.

Now, with my little gun, I crawl,
All in the dark along the wall,
And follow round the forest track
Away behind the sofa back.

There, in the night, where none can spy,
All in my hunter's camp I lie,
And play at books that I have read
Till it is time to go to bed.

These are the hills, these are the woods,
These are my starry solitudes;
And there the river by whose brink
The roaring lions come to drink.

I see the others far away
As if in firelit camp they lay,
And I, like to an Indian scout,
Around their party prowl about.

So, when my nurse comes in for me,
Home I return across the sea,
And go to bed with backward looks
At my dear land of Story-Books.

Robert Louis Stevenson.

* * *

THE PAINFUL ART OF THINKING

Professor Charles Beard, of the New School for Social Re- earch, New York, says: "It hurts to think; try it and see." Are ll of us as careful, I wonder, in sorting out our thoughts, our rejudices, borrowed ideas, half-knowledge, as we are, for in- tance, in the matter of our seed potatoes, separating what is ital and valuable from what is mere rubbish and dry-rot? Iave not some of us what might be called phonographic minds— ıst re-serving what we hear, practically without any intelligent iscrimination? And others of us have switch-board minds— ress a certain button (mention a certain subject) and certain orrents of words will invariably follow.

The small boy's desire to "take it all apart and see what makes it tick" may not be so good for the watches and clocks he wanted to try it on, but it is not a half-bad method with habits of mind. It is, indeed, the gist, the core, of this psycho-analysis of which we hear so much on all sides nowadays. It may not seem irrelevant to recall just here that some one has said, "Heaven is a state of mind."

Re the principle of taking things apart to see what makes them tick, might we not try this little exercise in mental gymnastics once in a while, and see how we feel afterwards: In the place of the words "capital," "labor," "the long-suffering public," of which there is such endless repetition on every hand, we might substitute for the first the word "minority," for the second, the word "majority," and as for the "public"—is that not obviously made up entirely of this same "minority" and "majority"—what else is there? Except of course, the *involuntary* "unemployed." When we *honestly* take it all apart to see what makes it tick, do we not find that there are only these three kinds of people in the whole world?

There is still the word "long-suffering" to be placed—perhaps that could be left to individual preference or ingenuity, as an exercise in mental calisthenics.—*Exchange.*

* * *

THREE PRAYERS BY STEVENSON

In Robert Louis Stevenson's journal of his famous Travels with a Donkey appears a beautiful passage that for some reason was left out of the book when it was published. The Englishman, Mr. William Harris Arnold, who owns many of Stevenson's original manuscripts, has given it to the public along with some other choice bits. We quote:

I find some prayers among the noblest reading in the world; often when I am alone I find a pleasure in making them for myself, as one would make a sonnet. As I walked beside my donkey I made a prayer or two myself, which I here offer to the reader, as I offer him any other thought that springs up in me by the way:

"O God, who givest us day by day the support of Thy kindly countenance and hopeful spirit among the manifold temptations and adventures of this life, having brought us thus far, do not, O God, desert us, but with Thy continued favors follow us in our path. Keep us upright and humble, and, O Thou who equally guidest all mankind through sun and rain, give us Thy spirit of great mercy."

A Prayer for Mind and Body:

"Give us peace of mind in our day, O Lord, and a sufficiency of bodily comfort that we be not tortured with changing friendships or opinions, nor crucified by disease, but ever in strength, constancy and pleasantness walk in a fair way before Thy face and in the sight of men; and if it pleases Thee, O Lord, take us soon in health of mind and honor of body into Thy eternal rest."

A Prayer for Friends:

"God, who hast given us the love of women and the friendship of men, keep alive in our hearts the sense of old fellowship and tenderness; make offenses to be forgotten and services remembered; protect those whom we love in all things and follow them with kindnesses, so that they may lead simple and unsuffering lives and in the end die easily with quiet minds."

* * *

HARD TO FIT

A city man, driving his automobile along a little-used country road, heard something rattle beneath his car, stopped, looked back and saw a bright metal object lying in the road a short distance behind. It was a plow-point, evidently lost by some farmer.

It was fully half an hour before the next car came along, and its occupant, seeing the first man flat on his back under his vehicle by the roadside, stopped and asked what the trouble was.

The city man emerged and held up the plow-point.

"This blooming thing dropped off my car," he said, "and I've been hunting for half an hour to find out where it belongs."—*Everybody's Magazine.*

Young People's Christian Union

THE DIRECTOR'S DATES

Feb. 4. Melrose, Mass., Sunday School.
Feb. 11. Stamford, Conn.
Feb. 25. Evening, Gloucester, Mass.

* *

BACK HOME

Tuttle Church in Minneapolis and the good people who are the church are home and home folks to me. Eight years of living and working with them make it easy to return and drop into the old ways. So I was glad that three days could be spent in Minneapolis on my way back from the Coast. They were days that were full of meetings and conferences and calls.

Last Sunday morning I supplied my old pulpit for the first time since I left it over three years ago. Then there was Sunday school, a joint meeting of the Tuttle and Church of the Redeemer Unions in the afternoon, and a supper conference of Sunday school workers arranged by the officers of the State Association. It was a busy and a happy day.

Anoka

One of the pleasant memories of my pastorate in Tuttle Church was the opportunity afforded to help the Anoka church back to active service. It had been closed for nearly twenty years, but the opening of the traction line made possible an afternoon and later an evening service.

In the last three years, first under the care of Rev. Luther R. Robinson, and more recently under Rev. Thomas J. Farmer, the church has become an active and successful one. Since his resignation at Tuttle Church, Mr. Farmer has been going to Anoka for Sunday mornings, with the result that much more and better work is being done. The basement of the church has been materially improved, and plans are being made for painting the exterior next spring or summer. No one could have a more appreciative congregation than Mr. Farmer has in Anoka. An afternoon spent in calling there renewed many of the warm friendships of a few years ago.

Thirty-Five Years

On Monday evening, Jan. 22, Tuttle Church celebrated its thirty-fifth birthday with a Jubilee jollification. There was a dinner attended by a hundred and thirty or forty people, including a few guests from the Church of the Redeemer. The parish was organized in 1888, and the church building begun five years later.

At this jollification there was music by the chorus choir, some of it serious, and some of it not so serious, and there were many words of cheer and congratulation. The high point of the evening was reached in Dr. Shutter's beautiful tribute to Dr. Tuttle, to whose far-seeing vision was due the building of this church near what were then the outskirts of the city.

Present Achievements

But this was not only a birthday party, it was a celebration of what has just been done. The church is now free from debt, on account of both running expenses and mortgage, the last of the latter having been cleared away by turning over a part of the "Million Dollar Drive" money from the Church of the Redeemer. In addition to this, pledges covering a period of three years have been secured, so that the financial side of the church's work is cared for for that period. In accomplishing this, friends in the Church of the Redeemer have been generously helpful, particularly Dr. Shutter and Mr. W. L. Harris, both of whom spoke at the Jubilee dinner. But the chief credit is due to Mr. George W. Flanders, chairman of the finance committee of the Tuttle church trustees, who organized five canvassing teams who have secured pledges larger in number and amount than ever before in the church's history. Such a church and such a people, capable of so great accomplishment even without a pastor, is one that any minister might well desire to serve.

The Young Lady across the Way

In the section across the aisle from mine on this trip from Chicago to Boston is a six-year-old young lady. Last night she was looking over the pages of a magazine, and pointing to a picture of Father Time in a clock advertisement she said, "Mother, is that God?"

The most difficult task in the world is to make spiritual realities, and the greatest Reality of all, understandable to our minds that are so eager to see and touch that which can be only spiritually discerned. And the task is nearly as great when we are sixty as when we are six.

Jesus helped greatly when he taught us to call God "Father." The highest compliment any man ever received came to Joseph when Jesus chose him as the best means of making God understandable to our thought.

* *

RAILROADS AND HIGHWAYS

My travels recently have taken me through several of the important valleys of New York and Pennsylvania, and in many of them there are the nearly parallel tracks of at least two different railroads. The same condition exists in many parts of the country. Some of these railroads are double-tracked; others are not.

Had there been at the time of construction of these lines some kind of co-operation in place of wild competition, many millions in building costs could have been saved. Two single track lines, operated as a double track, can handle about twice the volume of traffic, I fancy, as the same lines operated separately. Now we must pay dividends in high passenger and freight rates upon those needless investments.

Along those same valleys are some of the finest automobile highways in the country. In many cases only a narrow paved road is built—like a single track line—and every car is delayed when it has to turn out to pass another. When traffic increases, the paved roadway is widened, making it practically a double track line. Later this may be done again, until three or four cars abreast is a possibility.

I have never heard of a state or county building two or more separate roadways involving large condemnation costs to secure the right of way, and larger construction costs because of the expense of drainage, foundations, bridges, etc.

I am not sure that this is an argument for government ownership, construction or control, but I am sure that every time we buy a railroad ticket, or an article on which freight has been paid, we are paying for the extravagances of private railroad building which we do not find duplicated in charges for highway maintenance.

Stanley Manning,
Director of Young People's Work

For the Quiet Hour

The nations must learn that in God's good world the way to sustain the heights of prosperity is not to pull down others, and climb over them, but to help all up together to united success.

Elihu Root.

Love is the one essential; pray that God may fill you with it to overflowing. Then will follow the spirit for work, for humility, for self-denial.

Evan Roberts.

As a lower truth leads on to a higher truth, so feeble efforts of prayer lead on to stronger and worthier efforts. The soul acquires an appetite for spiritual effort, and the supply follows the demand.

Henry P. Liddon.

A Christianity which costs little and comes easy can not be Christian.

Henry Sloane Coffin.

A man's morning devotions should be his spiritual gymnastics. Choose for your morning thought something that will give tone and vigor, poise and power, resistance and resilience for the day's work.

Willard Brown Thorpe.

Not all the subtilties of metaphysics can make me doubt for a moment of the immortality of the soul, and of a beneficent Providence. I feel it. I believe it. I desire it. I hope for it. And I will defend it to my last breath.

Rousseau.

The W. N. M. A.

Conducted by Miss Susan M. Andrews, 176 Newbury St , Boston, Mass.

FEDERATION MEETING

The eighteenth conference and annual eeting of the Federation of Women's oards of Foreign Missions of North merica was held in the Assembly Hall of e New York City Central Y. W. C. A., n. 13, 14, 15.

The Universalist denomination was repsented by the president of the W. N. M. and the Board Federation representa-ve.

The program for Saturday was made up reports on the following subjects: Sumer School and Conferences, Christian terature for Women and Children on the ission Field, Central Committee Pubations and Literature, Day of Prayer, terdenominational Institutions on the oreign Field, Results of Campaign for omen's Union Christian Colleges of ient.

Each of these subjects was presented ost effectively, but chief interest naturly centered in Mrs. Henry W. Peabody's port on the Union Christian Colleges. hile no figures were given for publicaon, it is confidently expected that when e campaign closes (Jan. 31) the goal of ,000,000 will have been reached which ll secure the $1,000,000 gift from the ockefeller Fund. There have been a few ge gifts, but the glory of the achieveent is in the fact that thousands of small ntributions were made by missionary omen all over the country. Mrs. Peady declared that the "story of the camign was a love-story, with the sequel on e Other Side."

At the Mass Meeting, Sunday afternoon, o addresses were given on China, one of ich was by C. Leighton Stuart, presint of Peking University.

By the election of officers, Monday morng, Mrs. Henry W. Peabody was made deration president for the next three ars. Following the routine business, a Iethods Forum" was conducted which s bristling with good ideas.

Four papers were given on "Women," oung Women," "Children" and "Misnary Education," by different denomitional secretaries.

Local Circles were urged to encourage ls by sending them to Conferences. It s said that the development of work ong Universalist young women stands t conspicuously at Northfield, and the ara Barton Guild and its secretary were ghly commended.

"Spreading the Kingdom of Love through r little ones" was strongly urged, and the portance of starting with right ideas children are to understand international ations, was pointed out. "Student ork" and "Foreign Students in Ameri-" were the subjects under discussion at onday afternoon's session. "Team Visition" to colleges was described. This method opens up an important avenue of approach to the large student body, and invites a better understanding and co-operation between the Church and College.

The closing address of the Conference was by Miss Sui Wang, M. A., of Columbia College, a very brilliant student, who is preparing the first text book in Science for China. This was a most earnest address and plea for the education of China.

A few brief sentences quoted may give the line of thought: "China politically was never so dark as to-day, and never so bright educationally. . . . Educational ideals grow by leaps and bounds. . . . Christianity has emancipated Chinese womanhood. . . Chinese schools must become *Chinese* and carry over the old culture with new methods. . . . All Western elements must not be reproduced in China. . . . China has to be Christianized by Chinese. Work should be directed with view of eventual withdrawal of foreigners. . . . Through the two thousand Chinese students here, America is having the privilege of shaping China's future. . . . Shall we make men and women of fine character? . . . Who can say 'I am not my brother's keeper'"

The Day of Prayer for World Missions was announced for Feb. 16—subject, "Light of the World."

A fine exhibit of literature was an interesting feature of the Conference. The Universalist contribution made a very creditable appearance. A larger exchange of literature between the Boards was urged.

One hundred and five officers and delegates, forty-five visitors and ten missionaries were registered in attendance at this Conference.

Alice Coe McGlauflin.

* *

NOTICE

In response to a recent article in this column relative to the *Bulletin*, several Circles and individuals have sent in their subscriptions to the office. We are glad to know that these payments are being made, but they should be sent through the state, governed by the same ruling as all contributions.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

EASTER MATERIAL

Witnesses to Unending Life. A program issued by the General Sunday School Association.

Requires seven children and six adults, or older adolescents. Will be distributed to ministers and superintendents and to any others who apply.

A page of Easter poems will appear in the *Universalist Leader* for Feb. 17 and an Easter story will be printed in the *Leader* for Feb. 24.

Why Didn't You Tell? By Anita Ferris, published by the Missionary Education Movement, is an Easter entertainment for children. Is very pretty and may be easily produced. Is suitable for a Sunday school program. It contains the missionary note. Price 15 cents.

A Handful of Clay. By Henry Van Dyke, has been arranged as a pantomime. The telling of the story is accompanied by a demonstration of its thought using objects, plasticene, a flower-pot, a bulb, and a blooming plant. The book in which it appears is "Plays for School Children," published by the Century Company. Price $1.75.

Easter Carols, published by the Oliver Ditson Company. Several series at 10 cents each. Nos. 13,246, 12,438, 12,613 are recommended.

The Resurrection. A cantata by Fonteyn Manney.

Music for Orchestra or Trio. Serenade by Widor, Extase by Gannes; Serenade by Schubert.

For Violin Solos. Ave Maria by Schubert; Meditation from Thais by Massanet; Meditation by Marchet; Love Song by Nevin.

* *

ADDITIONAL STEREOPTICON TALKS

We are to add a number of interesting and important talks to those that are already available for schools desiring to use the stereopticon during the opening services.

One series will be in regard to places of denominational significance, the first lecture being on "Provincetown and Its Universalist Church." Mr. Simeon C. Smith has prepared the manuscript, which is now available.

Another series will be upon the General Convention and its auxiliary bodies. Secretary Etz has prepared the lecture on the General Convention, which will be ready for delivery in the near future.

* *

THE NEW SCHOOLS AND THE NEW SPIRIT

The Pigeon River Sunday school in North Carolina has sent a generous offering toward the work in Japan and is preparing to give for the Near East. Isn't that fine? It means that our new schools are catching the spirit of Christian generosity which is increasingly characteristic of our whole denomination. Miss Powell is building well in her field and our other missionaries are securing like happy results.

Among Our Churches

Southwest Letter

Record weather—mild temperature and sunshine, which has made Kansas and Missouri more desirable than either California or Florida, has given splendid attendance at Sunday schools and at services of worship. The vision and constructive spirit of the last Kansas Convention is manifesting itself in the individual churches. * * **Hutchinson's** congregations are good and the church school continues to grow. Here is a fine group of people with a new, modern plant in one of the most beautiful and promising young cities in the West. They are asking for a minister and will pay him a living salary. Here is a call to challenge a man of courage who believes in himself and in his message. With this equipment and this field he can build his own temple of living souls about his own personality. Here is a church, standing on the threshold of a splendid career, asking of a real man the privilege of making him a real success. Let that young man, if he reads this, address the Southwest Superintendent. Rev. Stanley Manning filled the pulpit Dec. 31. The Director was in fine form and captivated the entire parish with his inspiring message. The atmosphere out here seems to agree with Stanley. Any way, we are "mighty glad" to have him come. * * **Junction City.**—This church is moving forward. The minister, Rev. Albert W. Altenbern, is quietly winning his way to the hearts of the entire community. In the two months he has been with us he has delivered, beside the work of his own pulpit, fifteen lectures and addresses. Congregations are larger than usual. Attendance and interest in the Briggs Mission continue good. Another mission point is now being opened. This one is in the west part of the county. The men of the parish will serve their annual Kansas Day Banquet on Monday night, Jan. 29. The pastor recently had the paper before the Ministers' Association. That splendid pioneer of our state, the Rev. R. L. Brooks, Superintendent of Texas, is to visit this church on Tuesday, Feb. 6. We look forward to his coming with great joy. Brother Brooks is one of the finest characters we know. * * **Missouri.**—The faithful leaders of our cause in this great commonwealth are staunch and loyal in the service of our splendid cause, rejoicing in every achievement of our denomination, They hail with enthusiasm the "Washington Memorial—Perin-Cate" proposal. We want to do our full part in this very worthy cause. * * Sickness at Elmer and at Livonia, together with increasing demands upon the Superintendent's time in other parts of his field, have to some extend interfered with the activities of these two parishes. But we are planning for both special meetings in the near future. * * To say that the "New Year" number of the *Leader* met the enthusiastic approval of our people does not begin to tell the story. It was to them a revelation of the splendid dynamic of our gospel and of the wondrous potentiality of our great body of people. It warmed and gladdened our hearts. It was an inspiration to effort. It glows as the sunlight of a new and better day.

James Houghton.

Vermont and Quebec Letter

The Universalist Church of Japan in Vermont.—Lieutenant Commander Shosaki Shimomura of the Japanese Navy is a student at the University of Vermont, sent there by the Japanese Government to gain a larger acquaintance with the English language and our American customs. He is a favorite guest at social and church affairs in the city of Burlington, and announces to all queries as to his faith that he is a member of the Universalist Church of Japan. * * **The Sunday School Association in Action.**—Rev. George E. Huntley, D. D., has recently completed a trip through Vermont in the interest of our Sunday school work, meeting delegat ons from the larger number of the schools of Vermont and Quebec. While we have not as much snow as they have in the less-favored regions round about Boston, still there is enough for good sledding and then some. Dr. Huntley's trip was a strenuous one under the best of conditions, and we imagine that under the conditions he found he will know he has been somewhere for quite a long period. But our people were glad to see him and to confer with him. It is a matter of interest that the largest number of Sunday school pupils that Vermont has known for many years is being reported at the present time. The most recent new school is at Huntingville, P. Q., which is being developed under the care of Mrs. J. Emery Coulter. The school at Woodstock, Vt., is also a newcomer and is developing rapidly into a useful organization. Superintendents throughout our field look upon the General Sunday School Association as a public benefactor since the loose-leaf note books came at Christmas. One Sunday school which is making rather remarkable progre is the one at Morrisville under the earne guidance of Mrs. H. L. Stevens. * * **Con vention.**—The dates of the State an Provincial Conventions for this year wi be June 25 to 28 and the meeting plac will be at Woodstock. The plan of mee ing will be as usual, with the Y. P. C. U opening the session on Monday, followe by the W. M. A., the S. S. A. and t Church Convention in the order name * * **West Charleston.**—It has been man years since a Universalist preacher h been stationed at this point. In the earl days it was one of our active organization and several of the pastors there mai tained one of the old theological schoo in the minister's study for a number years. The church building was sold lo since and our people have been very few late. Recently Mr. Henry A. Farra who for a number of years was a distri superintendent of schools in Vermont a who held a license as a lay preacher fro our Convention until he moved to Mass chusetts, has returned to Vermont principal of the high school at West Charle ton. Mr. Farrar will again take out license to preach, and is already gatheri a few of our people round about him. has recently preached for the pastor of t so-called union church at West Charlesto * * **Goddard Seminary.**—The annu get-together of the alumni of Godda Seminary will be held as usual on Feb. at Barre. It is expected that more th the usual number of the old boys and gi will come back home at that time. T trustees of the seminary have recent issued an Alumni Register which, wh not entirely complete, is much more sat factory than anything we have had many years. The recent election of Pri cipal Davison as president of the U versalist society of Barre shows the clo relationship between the school and t parish. Goddard is also training one you man who looks forward to the ministry a career, and who, already having h considerable experience in preaching, serving us very acceptably under a l license as a supply preacher. * * **Chest Depot.**—This parish is having a markably happy and prosperous win under the pastoral direction of R George W. Perry. Mr. Perry is one of t great preachers of our Church and he h lost the secret of how to grow old. do not know whether it is the presence his children and his children's children c stantly in his congregation, or his lo summers by the invigorating Lake Cha plain, or his own indomitable spirit, t keeps him young, but he certainly ke more busy than many a younger m He was recently the principal speaker the annual parish supper of our chu at Springfield. * * **Woodstock.**—We not dare to tell of all of the activities

oodstock lest it shall seem like a fairy le. There is a new furnace and new culatory system. There is a new janir. The pastor, not the Superintendent, authority for the statement that the w janitor has cleaned out the basement the church for the first time since the scovery of America, so there is a new mosphere. There is a new Sunday hool and the trustees have provided for parate rooms for its classes and the adies' Aid is furnishing them. There is new young people's chorus choir under e direction of Mrs. Cate. There is a wly repaired parsonage, and the pastor's fe is singing hallelujahs at new coniences. There is a new young people's ub and it has taken upon itself the duty providing popular Sunday evening eetings which are attractive enough to aw an audience of 150 people. There new interest in the Men's Club and its opular evening programs. But there is ill the same old bunch of earnest, faithl, loyal people who are following the ad of the pastor, Rev. Weston A. Cate, id backing him to the limit. * * **Belws Falls.**—That is some Ladies' Aid at ellows Falls. Annual earnings $1,687.60. alance $865.23. We didn't know there as so much money in the state. Retiring esident, Mrs. W. W. Rhodes, gets a set of silver teaspoons in appreciation of her faithful loyalty. The new president is Mrs. Edward G. Osgood. The treasurer, Mrs. L. J. Robertson, presented her annual report in a poem which closed with a doctrinal sermon. That is some Ladies' Aid! * * **For the Y. P. C. U.**—An open letter to Johnnie Brown, whom I christened and admitted to the church and who is now president of his local Y. P. C. U.: Dear John: No, the recent editorial in *Onward*, which states that only a few of our leaders have vision and that those in the ranks who do have it can not expected to have much influence upon the management of our affairs, need not be accepted by our young people as gospel truth. It is simply indicative that the writer is suffering from a common complaint among the young which is technically known as *"caput elephantisis."* Most young people get it sooner or later. I remember that I had it once before I came to Vermont. It yields readily to treatment, and equal portions of common sense, increasing experience and a sense of humor are indicated for this disease. The disease is most apt to be contracted in college or theological school as the sufferer absorbs all the wisdom of the universe.

Yours sincerely,

George F. Fortier.

Church News and Interests

PERSONAL

The Rev. George J. Porter has resigned ie pastorate of the church in Cortland, . Y., to become pastor of our church in Iacedon.

Iowa

Webster City.—Rev. George Wood, astor. The annual parish meeting was eld Jan. 25. A good attendance. Reorts showed a comfortable balance in and totaling about $1,100. Our memership (church) is 120, and parish eightyour, with an attendance ranging around xty. The school, which is small, reached s highest attendance in October, when 38 for the month were registered, with n offering of $12.50. We are setting aside ie first Sunday of each month for missionry instruction and offering. Dr. Robinon is to be with us for a series of special ervices from Feb. 18 to 23, from which e are hoping increased interest and conecration. The State Convention will be eld in our church this year, and we are usting that the added work in planning or the success of this occasion will get s into the habit of extended interest. Vith unanimous assent, Mrs. F. J. Drake as elected to the board of trustees to ontinue the good work performed by her usband, the late Dr. F. J. Drake of allowed memory.

Maine

Bangor.—Rev. Ashley A. Smith, D. D., astor. The various organizations of our hurch have been active and industrious since services were resumed in September. In the latter part of October, the Floral and Aid Society served meals in the church dining rooms to the teachers who assembled in Bangor for the state convention. The net receipts were about $435. In early December, the Universalist fair was held for one day in City Hall with great success, socially and financially, $908 being cleared. On Christmas Sunday a fine program of recitations and musical numbers was presented in the large vestry at the regular Sunday school hour by the younger members of the Sunday school. Christmas carols and familiar melodies were rung from the tower chimes, on Christmas and New Year's Eve, by Robert Hutchings, ringer. Jan. 2 the Tufts Glee Club concert was given in City Hall, under the auspices of the Thimble Club of our church. While the net proceeds were not large, the members of the Thimble Club felt well repaid for their efforts in bringing to Bangor such talented musicians, who presented the finest program given by any musical club in this city in years. The affair was endorsed in a spirit of interest in our own Universalist college, and as a matter of respect and appreciation for the efforts of Dr. Smith, formerly a member of Tufts Glee Club, and Mrs. Smith, whose efforts were untiring in helping to make the event a success. Sunday, Jan. 14, Dr. Smith exchanged pulpits with the Rev. Samuel C. Beane, pastor of the Unitarian church of Bangor. A collection was taken n. 21 for the Washington Memorial Church and the Perin-Cate Home. Calls for the Near East Relief and the Japan Mission have been responded to by the Sunday school. Recent amounts are $142.50 for Near East, and $20 toward the support of the Japan missionary. Collections have also been taken at other times for our State Ward and for the Suffolk School in the South. Through the efforts of Dr. Smith and officers of the Sunday school, the opening sessions are made very interesting by an inspiring service of song accompanied by the orchestra.

Brunswick.—Rev. Harry F. Shook, pastor. Our church recently co-operated with four other churches of this community in putting on a Christmas Pageant; then we joined in a general exchange of pulpits, the Baptist minister coming to our church and Mr. Shook going to the Congregational church, and had our share in the activities of the Week of Prayer. Recently our minister and Rev. C. L. Eaton of Yarmouth exchanged pulpits. We are having a series of special services on Sunday evenings, with subjects as follows: "Faith in God," "The Place of Jesus," "A Helpful Bible," "The Results of Sin," and "All in Accord." Many strangers are hearing our interpretations of Christian fundamentals. Mrs. Louetta S. Wheeler was recently elected president of the Murray Alliance, and Miss Hattie Coolen is the new president of the Y. P. C. U. All departments are busy. In the Men's Club we are having impromptu debates, the subjects discussed thus far this winter being: "Resolved, that a reduction in the number of pockets in men's clothing is desirable," "Resolved, that every man should have a college education" (in both of these the negative won), and "Resolved that there are too many churches in Brunswick." The vote in the last debate was a tie. We find these contests very interesting.

Dover-Foxcroft.—Rev. J. F. Thompson, pastor. The annual supper and business meeting of the Universalist parish was held Jan. 17, with a large attendance. The treasurer reported that the few unpaid bills were more than covered by perfectly good subscriptions. The Ladies' Aid and Lend a Hand societies have together cleared more than $1,000 by their various activities. The latter has added fourteen to its membership. The two societies have again united in serving suppers for the Men's Forum of the town, which meets in the vestry twice a month during the winter and spring. This will be the third year. The Sunday school has received $150 from collections. It has given $10 to the Japan mission, and the same amount to the Near East Relief. The pastor has just completed a series of seven lectures on Historical Religions.

Massachusetts

Everett.—This church has been making steady progress. Morning congregations of 250 to 300 people with the usual large

per cent of men, with full church for evening lectures. In October the Mission Circle supper and in November the Ladies' Social Circle supper were largely attended, each clearing $100. At Thanksgiving time bountiful dinners were sent to twenty-four families, representing 129 individuals, and at Christmas seven more families were remembered. During the year when so many were unemployed, $540 was expended for the needy. The church fair netted about $900. On Dec. 10 thirty-eight members of the Sunday school completed fifty-two consecutive Sundays of perfect attendance, receiving gold pins. Out of an enrollment of 240, one hundred are boys. A fine Sunday school orchestra has been organized and is a great help to the school. It also plays at the Y. P. C. U. service. The Christmas season was saddened by the calling of our pastor, Rev. R. H. McLaughlin, to the Hartford, Conn., church. On Jan. 14, his fourth anniversary, he preached his farewell sermon to a crowded church, the veterans of the G. A. R., who loved him dearly, occupying the front seats. They have been four very happy years for both pastor and people. During that time he has welcomed ninety-one members into church fellowship, christened forty-six little ones and sent two young men to study for the ministry. Mr. McLaughlin has been greatly beloved not only in his church but in the community, where he was very popular, being chaplain of the American Legion, Veteran of Foreign Wars, and Galilean Lodge of Masons. He helped to found the Rotary Club, and was given a generous purse at parting. Mrs. McLaughlin is equally beloved in the church and has done a great work among the young people. At Christmas the Ladies' Social Circle gave her $25 in gold, and the Sunday school presented Mrs. McLaughlin with a beautiful reading lamp. At the close of his pastorate, the young men of his Sunday school class presented him with a choice bill folder containing the substantial gift of all the members of the parish. And so Everett parts with its fifth unusual pastor in forty-four years. Hartford gains a fine preacher and a lovable pastor and wife. Sunday, Jan. 21, being Dr. Hamilton's seventieth birthday, the collection went as usual to the Hamilton Memorial Fund.

Malden.—Rev. C. J. Cowing, pastor. The First Universalist Church of Malden has been the scene of much increased activity this year. The year was begun by engaging William D. Veazie, a student at Crane Theological School, as minister's assistant. Mr. Veazie is a member of the Malden parish and is superintendent of the church school, also attending to the clerical work of the minister. The enrollment of the church school has increased this year from 211 to 250. The Emeline Sprague Class for girls of high school age, with an enrollment of twenty-five, has co-operated with the Sunday school in such a manner as to increase the efficiency of the school. Many useful and ornate devices and articles helpful to the promotion of religious education have been added to the possessions of the school by this class. The class is under the direction of Mrs. Robert S. Lincoln. It sent four delegates to the Northfield Summer Institute, and adopted an Armenian orphan at Christmas time. A new Bible Class has been formed with Mr. Cowing as the teacher. The class is rapidly growing. The pastor is presenting a series of lessons on "Bible History." Many entertainments have taken place, including parties for the church school, Ladies' Social and Campfire Girls. On Sunday evenings the pastor is giving illustrated lectures compiled by Dr. H. R. Rose, and the social hall of the church is taxed to capacity at each lecture. New Year's Eve a musical vesper service was presented by the Mozart Quartette of Boston. Financially the condition of the parish is improving. The mortgage on the land adjoining the church has been paid off. The Christmas offering amounted to about $900. The Christmas services were attended by large congregations. A splendid musical program by the boys' vested choir was rendered at the morning service, and in the evening the candlelight service was conducted by the Y. P. C. U. Plans are being made for a helpful Lenten season. Several Lenten dramas will be given at the illustrated lectures, by Mr. Cowing, and various pastors in the Universalist denomination will occupy the pulpit upon special Lenten occasions.

Cheshire.—Rev. T. W. Horsfield, pastor. This church, under the able leadership of its new pastor, has taken on new life. The following item from the *Springfield Republican*, dated Brattleboro, Vt., will be of interest: "The old bell which has hung in the steeple of the Universalist church for the past eighty years has been lowered to the ground for shipment to Cheshire, Mass. The Universalist society there will use it at their church. The bell, which was cast by George C. Holbrook of Medfield, Mass., in 1842, weighs 1200 pounds. It is estimated that about 315,000 strokes have been tolled by the bell during its long period of service." The bell was bought by Mr. Eugene B. Bowen, who gives it to the Cheshire church in memory of his father and mother, Henry C. and Eliza Bucklin Bowen.

Brookline.—Rev. Fred A. Moore, pastor. The service on Sunday, Jan. 28, was conducted by four young men of the church, while the pastor sat in a pew, taking no part except pronouncing the benediction. Barton Leach, who is a student and instructor in the Harvard Law School, gave a fine address on International Law. His brother, Gordon Leach, read a prayer (one of Dr. Perin's), and other parts of the service were taken by James Billings and Adelbert Billings.

Worcester, First.—Rev. Vincent E. Tomlinson, D. D., pastor. The pastor will spend the last three Sundays in February in Florida, engaged in lecturing under t auspices of the John Murray Lectureshi He expects to leave Monday, Feb. 5, goi first to Pensacola, then to Lakeland, a St. Petersburg. He plans to be back Worcester March 2 or 3 for a busy mon of Lenten services, the Lenten sermo being on "Some Impressive Utteran of Jesus." The preachers for the thr Sundays the pastor is to be away a Dr. L. W. Coons for Feb. 11, Rev. Jo C. Millian for Feb. 18, and Dr. Fra Oliver Hall for Feb. 25.

Michigan

Lansing.—Rev. G. H. Ashworth, past Our pastor with the choir recently broa cast a service from the Capitol News Rad Station which passed through the "ethe in fine shape. Our Lansing high sch now has two graduating classes a year, t first class completing their course January, 1923. Rev. G. H. Ashwor delivered the baccalaureate sermon to th class of 117, choosing for his topic "Ci zenship in the New World." This was d livered in the Congregational chur received much favorable comment, a was given wide publicity in the city pape The last meeting of the Men's Club w Boys' Night, and they were all there, and young, with their appetites, wh were amply satisfied by the ladies of t church in the supper served. The Ladi Social Circle keeps the *Universalist Lea* in the city library.

New Hampshire

Concord.—Rev. Harold H. Niles, p tor. At the annual meeting of our par it was voted to assist the Sunday school the amount of $100 a year. This never been done before, the Sunday sch always being obliged to pay its own w

Vermont

Springfield.—Rev. George H. Wel pastor. The annual parish supper w held Thursday evening, Jan. 4, follow by the annual reports of the officers an the different branches of the church. spite of the fact that nearly half the y the parish has been without a settled p tor the reports showed all branches creasing in size, activity and inter With the exception of Mrs. Elmer C. Br bury, who insisted upon retiring from o after six years of faithful service as tr urer of the parish, the old board of offi was re-elected. Rev. George W. Perr Chester gave the address of the eve and there was music by an orchestra a male quartet. The annual meetin church members was held on Friday. campaign for an increase of member was discussed and the pastor appoint committee of ten to assist him in his w

Morrisville.—The work under the d tion of our new pastor, Edward Elli progressing very rapidly. Attendance greatly increased. On a recent Su we had the largest Sunday school att ance in two years, five perfect classes

eleven new members. A men's club has been organized, and a Young People's Society which is growing. We are to install a picture machine for church and Sabbath school purposes. Mr. Ellis has won his way into the hearts of the people, old and young.

West Virginia

Wyatt.—For two years Rev. W. R. Rowland has been coming to Wyatt occasionally and holding two or three week night services each time. Services were held Jan. 24 and 25. In spite of bad weather good congregations were in attendance. The teachers of the public schools and a good number of others are interested in the movement. The church has been well repaired since the "flood," and the endeavor is being made to secure a piano. It is planned to start a Sunday school soon. Wyatt has wonderful mines, splendid schools, fine recreation building. It is cursed with the narrowest kind of Orthodoxy which sees in the recreation building "a gateway to hell." It also declares the high school is teaching against the Bible, etc. The Labor Union invited the preacher to address a group one afternoon and sixty-five men were present. Rev. G. L. Fortney, who has lived here many years, was able to attend church. Some important changes are being made in the approach to the church. The Consolidation Coal Company, which operates here, is very friendly.

Wisconsin

Monroe.—Rev. Noble E. McLaughlin, pastor. Improvements made during the fall have added greatly to the beauty and attractiveness of the church. With new mahogany pews, a new old-rose carpet, the woodwork done in old ivory and gold, a color scheme is produced which suggests richness, beauty and reverence. The church is now one of the most attractive in the city. A check on the attendance for the fall up to the first of January shows that our congregations have averaged seventy-seven per Sunday. The Ladies' Aid Society at its December bazar cleared over $850. The pastor commenced his thirteenth year in November. The second Sunday in January there were eight babies christened. The first Sunday of each month is set aside as a parish supper night. The friends are requested to bring four things: a filled basket; ten cents for expenses; a willingness to work; and an idea. After supper the ideas are called for. They are criticisms, suggestions and discussions of our own church problems. These informal gatherings are doing a great deal for our church, in that we receive many fine suggestions and a willingness of many to put good things into operation. The church is well equipped with a first-class moving picture machine and a stereopticon. Recently we have had excellent showings of "Hamlet," "Wizard of Oz" and "Silas Marner."

BOSTON MINISTERS' MEETING

The speaker at the meeting Jan. 29 was Dr. E. Tallmadge Root of the Massachusetts Federation of Churches. Next Monday the speaker will be Dr. Richard Eddy Sykes, president of St. Lawrence University. The meetings begin at 10.45.

* *

OLD COLONY ASSOCIATION

The quarterly meeting of the Old Colony Association was held at Weymouth, Mass., Thursday, Jan. 25, with delegates from all parishes in the Association except Stoughton and Brockton. Rev. L. W. Attwood presided. Rev. J. L. Dowson was elected secretary. A sermon by Rev. Barton Watson, of South Weymouth, on "The Church at School," was much appreciated, the preacher insisting on the necessity of studying the teachings of Jesus for the great truths of religion. Dr. Charles Conklin of Canton spoke on "The Second Look," and showed that looking below the surface of things often revealed unsuspected power and promise where a superficial view exposes only what tends to grieve and discourage. Rev. S. E. Franc of Plymouth gave an address on "Resolutions and Solutions," in which he deprecated the fashion of adopting resolutions and then forgetting all about them, when the present age calls for strong and vigorous effort to solve the problems afflicting humanity. Rev. John B. Reardon in a rousing address commented on the thoughts suggested to him by what he had heard during the meeting, and a few words were added by Rev. J. L. Dowson to the effect that great good might be accomplished for the churches in the Association by a closer co-operation between the ministers in the holding of special meetings for the purpose of increasing the membership. Rev. L. W. Attwood suggested the singing of one verse of "Nearer My God to Thee," which was done in memory of Rev. Roger L. Marble, late secretary of the Association. A fine tone was given to the meeting by Rev. Ezra Hoyt, who led the devotions at the morning service.

The next meeting will be held in April at Hingham, by cordial invitation of the parish.

Although the weather was stormy, there was a good attendance, and everybody thoroughly enjoyed the gathering. The Ladies' Circle of the Weymouth church served a splendid dinner, the charge for which merely covered the expense involved.

* *

NATIONAL FEDERATION OF RELIGIOUS LIBERALS

The National Federation of Religious Liberals will hold its thirteenth convention at Baltimore on Friday, Saturday and Sunday, March 23, 24 and 25. There will be afternoon and evening sessions Friday and Saturday, and meetings Sunday morning and evening. The local arrangements are in the hands of a committee consisting of Dr. O. Edward Janney, prominent member of the Society of Friends, Rev. Harry Foster Burns of the First Unitarian Church, and Rabbi William Rosenau of Eutaw Place Temple. A cordial invitation is extended to all interested, without regard to denomination, to be present and take part in the discussions. All churches and religious societies which join the Federation and contribute to its expenses are entitled to be represented by delegates. One session will be devoted to a discussion of plans for the future work of the Federation. The details of the program will be announced at an early date, and further information can be had from the Secretary, Frank H. Burt, 813 Barristers Hall, Boston.

* *

MASSACHUSETTS UNIVERSALIST COMRADES

A meeting of the Executive Committee of the Massachusetts Universalist Comrades was held at Universalist Headquarters on Jan. 22, the vice-president, Dr. Martin M. Brown, presiding. The resignation of President Wm. R. Thomson, made necessary by his removal from the state, was accepted. Mr. Thomson has done constructive work for the Comrades in the state and will be greatly missed. Acting President Brown appointed the following as a committee to nominate officers to be voted for at the annual meeting: Rev. L. W. Coons, D. D., Samuel T. Cushing and Carl A. Hempel. Plans were discussed for the annual gathering of Universalist men, and Rev. Roger Etz of Boston, J. F. Wellington of Somerville, and Wm. H. Dunton of Cambridge appointed a committee to arrange details.

* *

MRS. ABBIE E. DANFORTH

Mrs. Abbie E. Danforth died Monday, Jan. 8, at her home in Tacoma, Wash., at the age of eighty-two. She was born in Ontario County, New York, and was graduated from St. Lawrence University.

She was an ordained minister of the Universalist Church, and had served in several Ohio pastorates before removing to the Northwest, and for several years she filled the pulpit of the Universalist church, of Tacoma, in which she continued active after withdrawing from the public service. She was the first president of the Tacoma Woman's Club, a member of the Woman's Study Club and of the Monday Civic Club. She was one of the pioneer workers in the W. C. T. U. in Ohio and in Washington and had been an active antagonist of the saloon, her efforts winning her the respect as well as the fear of liquor dealers wherever she lived.

Among the special results of Mrs. Danforth's Tacoma work was the placing of matrons at the city dock and at the railroad station, her efforts in this direction being the pioneer movement for protective aid which has been effectively carried

on for many years. In all matters pertaining to the civic good she was at once interested and active.

Her daughter, Mrs. Lucy Felt, widow of the late E. J. Felt, had resided with her for the past few years, and was with her at her death.

* *

Notices

SENDING MONEY TO JAPAN

The General Convention is always glad to forward money to any of our workers in Japan from individuals or organizations. Those who desire to send money direct to Japan will find that the simplest and easiest way to send small amounts is by Postal Money Order. These may be obtained at most money order post offices throughout the country for either dollars or yen. This is a more convenient form for small sums than a bank draft, as it may be cashed more easily in Japan by the recipient.

Roger F. Etz, Secretary.

* *

PROVIDENCE 1923 CONVENTION

The Board of Trustees, through its chairman, has appointed the following as a general Committee of Arrangements for the next session of the Convention to be held in Providence, R. I., Oct. 24-28, 1923: President Roger S. Galer, Rev. Henry R. Rose, D. D., and Secretary Roger F. Etz, with representatives from Providence to be added.

Suggestions to be considered by the Committee will be welcomed. Send correspondence to Rev. Roger F. Etz, Secretary, 176 Newbury Street, Boston, Mass.

* *

NEW HAMPSHIRE FELLOWSHIP COMMITTEE

On Jan. 19, 1923, Rev. Owen R. Washburn of Marlboro was granted the fellowship of this Convention on a letter of transfer from the Pennsylvania Convention.

Frank W. Whippen, Secretary.

* *

UNIVERSALIST LETTERS WANTED

One of our fine and thoughtful ministers, especially interested in early Universalist history, desires the gift or loan of any letters shedding light upon the rise and development of the Universalist Church or of local churches, especially those relating to the period just preceding and following the Civil War. In many instances Universalist churches had a particularly heroic and thrilling story in those great days. The *Leader* will vouch for the care with which personal letters will be treated and their safe return, if that is desired. Send all such to the Publishing House and they will be forwarded.

* *

NEW YORK FELLOWSHIP COMMITTEE

There will be a meeting of the Fellowship Committee of the New York State Universalist Convention at the Universalist church in Syracuse, Feb. 8, 1923, at 1 p. m., for the purpose of examining E. H. Carritt preliminary to ordination.

George H. Bowers, Secretary.

* *

Obituary

Mrs. Mary Belden

Mary Belden was born Jan. 12, 1847, in Fulton, Rock County, Wis. Died Jan. 8, 1923, in her home in Valley Center, Kansas.

June 3, 1866, she married Samuel Marshall Belden, and together they came to Valley Center in 1870. The struggles and privations of pioneer life they cheerfully endured, Mrs. Belden winning the recognition of her neighbors as a Good Samaritan.

She is survived by two sons, E. L. and Fred M., three daughters, Mrs. O. L. Magee, Mrs. J. L. Brown, and Miss Fannie E. Belden, ten grandchildren and two great grandchildren.

Funeral services were conducted Jan. 10 in the Methodist Episcopal church of Valley Center by Rev. James Houghton, assisted by the Methodist pastor, Rev. F. L. Rutledge. Mrs. Belden was a member of the Wichita church and of the Valley Center O. E. S.

Mrs. J. N. Patrick

Mary Jane McDavitt was born March 5, 1841, and died Dec. 30, 1922. Sept. 16, 1866, she married Jasper N. Patrick, who, with three children—Frank N. Patrick, Mrs. Cora Attebury and Mrs. Florence Magers—and seven grandchildren and one great grandchild, survive.

Mrs. Patrick had large part in the pioneer life of her community, was a true friend, wife and mother, and for many years a member of the Universalist church.

Funeral services were conducted Jan. 1 in the home in Elmer, Mo., by her pastor, Rev. James Houghton.

Jefferson Van Buren Wright

Jefferson Van Buren Wright died in Newport, N. Y., Jan. 20, 1923, aged ninety years. Mr. Wright was born in Stoddard, N. H., of Universalist stock. He moved to Stratford, N. H., when a young man where, July 15, 1860, he married Alletta A. French. Later he resided in Lewiston, Me., Livermore Falls, Me., and in Newport, N. Y. In all of these places he was closely identified with the Universalist church and served for many years as deacon.

He was a carpenter and cabinet-maker by trade. He was a natural musician, a genial companion and, in the best sense, a gentleman. He is survived by his widow, his daughter, Rev. Blanche Wright Morey, and her family.

The funeral services were held at his home Monday, Jan. 22, Rev. Stannard D. Butler officiating The interment will be made in the spring at Stratford, N. H.

Mrs. Lucy Tiffany—Mrs. Ann Pratt

Mrs. Lucy Tiffany and Mrs. Ann Pratt died in Nicholson, Pa., the former Jan. 1 and the latter Dec. 24. They were both members of our church at Nicholson, both widows, one eighty-three when she died, the other eighty-four, lived long near each other, were great friends, and with their husbands were prominent members of the community. They were readers of the *Repository* and the *Leader* for many years. As long as they were able they were regular attendants at the church services. Mrs. Pratt lived all her life near the spot where she was born. Mrs. Tiffany's life was divided between Brooklyn, Pa., and Nicholson. They both had strong individual characteristics and they left their impress on the memory of a wide circle of intimate friends and acquaintances. The church was enriched both by their faith and their works. Each was laid beside her husband, one in Nicholson, the other in Hop Bottom, with sacred services by the pastor.

R. S. K.

Mrs. J. M. Smith

Mary Y. Smith, wife of J. M. Smith of Garland, Alabama, passed to the higher life Jan. 4. Mr. and Mrs. Smith were married over fifty years ago, and had reared a splendid family of children. They were both charter members of the Garland church, Funeral services were conducted in the new church by Rev, F. B. Bishop, Jan. 5.

Mrs. Hiram Ballou

Mrs. Jennie E. Ballou died at her home at Potsdam, New York, Jan. 11, after a long illness.

Mrs. Ballou was born in Stockholm, N. Y., Jan. 17, 1859, daughter of Henry and Addie Foster. She married Hiram Ballou of Buckton and they lived on the home farm many years until removing to Potsdam to live.

Her husband, Hiram Ballou, and four children survive her, two sons and two daughters, Dr. Frank W. Ballou, Superintendent of Schools at Washington, D. C., and Vernon Ballou, Mrs. Minerva Sanders and Miss Etta Ballou, all of Potsdam.

Funeral services were held at the home Sunday afternoon, Dr. Atwood of Canton officiating, the many friends present and the beautiful flowers attesting the esteem in which Mrs. Ballou was held.

"Darwinism, Bryanism and Universalism"

by Rev. George A. Gay

A plea for a scientific spirit in religion and for a religious spirit in science.

25 cents per copy. Send to

REV. GEORGE A. GAY

1612 East 14th St. Chattanooga, Tenn.

LOWELL INSTITUTE

FREE LECTURES IN KING'S CHAPEL

William Wallace Fenn, D. D.

Bussey Professor of Theology in Harvard University

Salient Points in Present Theology

Feb. 19—Experience as the Basis of Theology. Feb. 26—The Concept of Unity. March 5—Modern Conceptions of God. March 12—The Doctrine of the Atonement.

On Monday Afternoons

At 2.30 o'clock. Doors open at 2 o'clock. All seats FREE and no tickets required.

HENRY F. MILLER

GRAND-UPRIGHT-PLAYER

PIANOS

(A line of our own exclusive manufacture. Catalogues and complete information mailed on request.)

Henry F. Miller & Sons

Piano Co.

25 Forest Avenue - Portland, Maine

RALPH W. E. HUNT, MANAGER

(Victrolas and Victor Records)

THE BETHANY UNION FOR YOUNG WOMEN

A Universalist Institution

14 Worcester St., Boston, Mass.

The managers of the Bethany Union for Young Women desire to call attention to this organization, which offers the advantages of a comfortable, quiet and agreeable home at a low cost for those young women with only moderate means of support who come to this city for work or study. It is located at 14 Worcester St., Boston, and is within easy access of the elevated trains and surface cars to all parts of the city. The price of rooms with board, including light and heat, is $4.50 and $5.50 per week, for permanent guests.

During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

For the Board of Managers.

FRANK A. DEWICK, *President.*

JOSEPH B. HORTON, *Clerk.*

CHURCH SUPPLIES

Responsible Houses

and

Reliable Goods

CHURCH PEWS
MEMORIAL WINDOWS Get in touch with us for anything you may need in the above lines. We can satisfy you both in quality and price; and guarantee satisfaction. Send for our illustrated booklet and catalogue. The George W. Wise Company, 289-291 Congress St., Boston, Mass.

Memorial Windows

ALFRED M. BELL COMPANY

79 Sudbury Street, Boston, Mass.

MASSACHUSETTS STATE CONVENTION

The Hosea Ballou Foundation has been established for Home Mission Work. One hundred thousand dollars are needed. Gifts and bequests solicited.

The Convention acts as Trustee for funds given or bequeathed to Local Parishes.

Funds may be given to the Convention, the giver to receive an Annuity, and, at his death, the money will be devoted to Universalist purposes.

For particulars address,

REV. LEROY W. COONS, D. D., *Secretary,*
176 *Newbury St.,*
Boston, Mass.

Reports, Year Books, Programs

And all Printing worth Doing Well

WALLACE SPOONER

81-89 Bristol St., Boston, Mass.

Burdett College

18 Boylston St., Boston

A Modern School of Commerce

Courses: Business, Accountancy, Shorthand, Combined, Secretarial, Normal, Business Administration.

Founded 1889 **Send for Catalog.**

Light and Peace

BY

Rev. C. H. Leonard, D.D., LL.D.

Dean Emeritus Crane Theological School
TUFTS COLLEGE

A BOOK OF PRAYERS

Printed on fine paper, and exquisitely bound in seal brown, limp ooze leather, stamped in gold. Size 5x7 inches. Each copy in a box. Also silk finish cloth, gilt top.

Price, One Dollar

Universalist Publishing House

Educational

Tufts College

JOHN A. COUSENS, LL. D.
President

THE SCHOOL OF LIBERAL ARTS
JACKSON COLLEGE FOR WOMEN
THE ENGINEERING SCHOOL
THE GRADUATE SCHOOL
THE CRANE THEOLOGICAL SCHOOL
AND, IN BOSTON
THE MEDICAL AND DENTAL SCHOOLS

For catalogue, address the Dean of the respective department, or

The Registrar, Tufts College, Mass.

P. O. Address for the Medical and Dental Schools
416 Huntington Ave., Boston, Mass.

Dean Academy

FRANKLIN, MASS.

Dean Academy is an endowed boarding school for young men and young women, offering exceptional advantages for education in every department of broad culture. Its buildings are commodious and thoroughly equipped for school work and for home-like living. Its courses fit for any college or scientific school, and it has courses, also, fitting for practical life. A large corps of instructors, able and experienced. Courses in Music, Art, and Speaking under special instructors. The atmosphere of the school is homelike and helpful, and the spirit of the students is enthusiastic and loyal. A commodious gymnasium with competent instruction provides for the physical well-being. The school has a new Science building with well-equipped laboratories, a domestic science department for girls, admirably equipped, with an able instructor. Delightfully located in a clean and beautiful New England town. The income from a large fund is expended for the benefit of the pupils and makes the terms very reasonable. For catalogue address the Principal,

ARTHUR W. PEIRCE, Litt. D.,
Franklin, Mass.

Goddard Seminary

Barre, Vermont

An excellent co-educational boarding school delightfully situated in one of the best communities of the state.

Modern and adequate equipment.

A traditionally strong school spirit.

Carefully selected corps of capable teachers.

Thorough courses preparing for college.

Instruction in Elocution, Piano, Voice, Business and Languages by specialists.

Buildings in attractive condition. Visitors welcome.

Write for catalogue to

RUSSELL L. DAVISON, A. B., Principal.

Lombard College

GALESBURG, ILL.

The only Universalist College west of New York State

Lombard offers Academic, Scientific and Music courses leading to Bachelor degrees.

We invite correspondence with men and women contemplating a college course.

JOSEPH MAYO TILDEN, LL. D., *President.*

Write DEAN LEWIS B. FISHER,
1365 East 60th St., Chicago, Ill.

Ryder Universalist House

Divinity School Department of
LOMBARD COLLEGE
At University of Chicago

Write DEAN LEWIS B. FISHER
1365 East 60th St., Chicago, Ill.

Westbrook Seminary

Portland, Maine

offers

Broad courses for college preparatory or culture education. Special departments for commercial training, musical appreciation, and household management.

Graduate courses leading to degrees for young women who can not undertake a full college course.

A fine group of buildings splendidly situated. Unusual opportunity for young people to obtain rounded and normal development.

The highest possible standards at the lowest possible cost.

Address, ORLANDO K. HOLLISTER, Litt. D.

The St. Lawrence University

Canton, N. Y.

Dr. Richard Eddy Sykes, President

COLLEGE OF LETTERS AND SCIENCE
Courses leading to the Degrees of B. A. and B. D.
Edwin Lee Hulett, M. A., Dean

THEOLOGICAL SCHOOL
Courses leading to the Degree of B. D.
Dr. John Murray Atwood, Dean.

BROOKLYN LAW SCHOOL
Courses leading to the Degree of LL. D.
Dr. Wm. Payson Richardson, Dean.

SCHOOL OF AGRICULTURE
Granting Certificates of Graduation
Roland Hale Verbeck, B. S., Director

Crackling

STORE BURGLARIZED
AT CAMDEN; PASTOR
BEGINS HIS DUTIES.
—*Montgomery Advertiser.*

* *

Zeke: "Wall, how ye feelin', Jed?"
Jed: "Oh, purty good."
Zeke: "What? Purty good, after me walkin' four miles to see ye?"—*Kansas Brown Bull.*

* *

Mr. John D. Rockefeller, Jr., advises people to spend less. But surely that's just what we're doing, at least those of us who can afford to!—*Punch.*

* *

Mother: "No, Bobbie, absolutely no. For the third time I tell you that you can't have another chocolate."
Bobbie (in despair): "Oh, gee, I don't see where Dad gets the idea that you're always changing your mind."—*The American Legion Weekly.*

* *

Bishop Quayle sent the following note to the Board of Foreign Missions of the Methodist Church recently: "Am getting along fairly well. The doctors are trying to find out what is the matter with me. I hope they will succeed, for I'd hate to get well of the wrong disease."

* *

A good many fuel companies can comply with the order to supply substitutes for coal without departing from their former methods.—*New York Tribune.*

* *

Why do they call it a shipment when it goes in a car, but a cargo when it goes in a ship?—*New York Evening Post.*

* *

What the world needs is a windshield glass that will make the car or pedestrian out in front look like a tack.—*Elizabeth Journal.*

* *

Magistrate: "Last time you were here I told you I hoped never to see you again."
Delinquent: "Yes, sir, I know, sir—but I couldn't get the constable to believe me!"
—*The Passing Show* (*London*).

* *

The four-year-old daughter of a minister who was on a visit to Boston asked her mother, "Where has father gone?"
Her mother told her. "That is the place where you were born."
Jane pondered a moment. "*I* want to go where father is. I want to go to Boston to be born again."
The telling of this pleasantry by the father produced another. "I thought," he said to a divinity teacher, "that persons born in Boston did not need to be born again."
The professor replied: "I would hardly say that. I was born in Boston, and just between you and me, I will say that we simply aren't *conscious* of the need of being born again."—*Christian Register.*

Did Jesus Mean It?

By Frank Durward Adams, D. D.

Here is a vigorous and stimulating discussion of four key-note sayings of Jesus, as reported in the Sermon on the Mount:

"Resist Not Evil"
"Love Your Enemies"
"No Thought for the Morrow"
"Judge Not"

Two chapters are devoted to each saying, making eight great Lessons in Spiritual Culture.

Dr. Adams believes that Jesus meant these challenging words to be taken literally, and that we shall never have Christianity as he taught it until we act accordingly.

The book is designed primarily for the general reader, and is written in a popular, intensely interesting style and without technical terms or phraseology. Yet it is admirably adapted for use in classes or study groups. Following each chapter are suggested exercises for individual practise and demonstration of the principle dealt with in the chapter.

Beautifully printed on good book paper, 200 pages, cloth bound, with title in gold. Price $1.00; by mail $1.05. Special rates to societies in dozen lots.

UNIVERSALIST PUBLISHING HOUSE

176 Newbury St. **Boston, Mass.**
6010 Dorchester Ave. **Chicago, Ill.**

Mission Study Books, 1922-1923

Building with India. By Daniel J. Fleming, D. D. For advanced study. Chapters on India's heritage and handicaps.

Lighted to Lighten. By Alice B. Van Doren. A simpler book which treats of sorrowful girlhood and womanhood in India, and the hope of India in the work of the women's colleges and medical schools.

India On the March. By Alden H. Clark. For young people.

The Trend of the Races. By George E. Haynes. Treats of the relations between the white and negro races and indicates maladjustments and their remedies.

In the Vanguard of a Race. By Mrs. L. H. Hammond. Biographical sketches of negro men and women who have achieved in various fields of endeavor.

Prices: Paper, 50 cents; cloth, 75 cents

UNIVERSALIST PUBLISHING HOUSE

176 Newbury St. **Boston, Mass.**